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IMPRESSIONS

OF

THEOPHRASTUS SUCH

"Suspicione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.
Huic excusatum me velim nihilominus:
Neque enim notare singulos mens est mihi,
Verum ipsam vitam et mores hominum ostendere."

—*Phædrus.*

IMPRESSIONS

OF

THEOPHRASTUS SUCH

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BY

GEORGE ELIOT

FOURTH EDITION

WILLIAM BLACKWOOD AND SONS
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I.

LOOKING INWARD

I.

LOOKING INWARD.

It is my habit to give an account to myself of the characters I meet with: can I give any true account of my own? I am a bachelor, without domestic distractions of any sort, and have all my life been an attentive companion to myself, flattering my nature agreeably on plausible occasions, reviling it rather bitterly when it mortified me, and in general remembering its doings and sufferings with a tenacity which is too apt to raise surprise if not disgust at the careless inaccuracy of my acquaintances, who impute to me opinions I never held, express their desire to convert me to my favourite ideas, forget whether I have ever been to the East, and are capable of being three several times astonished at my never having told them

before of my accident in the Alps, causing me the nervous shock which has ever since notably diminished my digestive powers. Surely I ought to know myself better than these indifferent outsiders can know me; nay, better even than my intimate friends, to whom I have never breathed those items of my inward experience which have chiefly shaped my life.

Yet I have often been forced into the reflection that even the acquaintances who are as forgetful of my biography and tenets as they would be if I were a dead philosopher, are probably aware of certain points in me which may not be included in my most active suspicion. We sing an exquisite passage out of tune and innocently repeat it for the greater pleasure of our hearers. Who can be aware of what his foreign accent is in the ears of a native? And how can a man be conscious of that dull perception which causes him to mistake altogether what will make him agreeable to a particular woman, and to persevere eagerly in a behaviour which she is privately recording against him? I have had some confidences from my female friends as to

their opinion of other men whom I have observed trying to make themselves amiable, and it has occurred to me that though I can hardly be so blundering as Lippus and the rest of those mistaken candidates for favour whom I have seen ruining their chance by a too elaborate personal canvass, I must still come under the common fatality of mankind and share the liability to be absurd without knowing that I am absurd. It is in the nature of foolish reasoning to seem good to the foolish reasoner. Hence with all possible study of myself, with all possible effort to escape from the pitiable illusion which makes men laugh, shriek, or curl the lip at Folly's likeness, in total unconsciousness that it resembles themselves, I am obliged to recognise that while there are secrets in me unguessed by others, these others have certain items of knowledge about the extent of my powers and the figure I make with them, which in turn are secrets unguessed by me. When I was a lad I danced a hornpipe with arduous scrupulosity, and while suffering pangs of pallid shyness was yet proud of my superiority as a dancing pupil, imagining for myself a high place in

the estimation of beholders; but I can now picture the amusement they had in the incongruity of my solemn face and ridiculous legs. What sort of hornpipe am I dancing now?

Thus if I laugh at you, O fellow-men! if I trace with curious interest your labyrinthine self-delusions, note the inconsistencies in your zealous adhesions, and smile at your helpless endeavours in a rashly chosen part, it is not that I feel myself aloof from you: the more intimately I seem to discern your weaknesses, the stronger to me is the proof that I share them. How otherwise could I get the discernment?—for even what we are averse to, what we vow not to entertain, must have shaped or shadowed itself within us as a possibility before we can think of exorcising it. No man can know his brother simply as a spectator. Dear blunderers, I am one of you. I wince at the fact, but I am not ignorant of it, that I too am laughable on unsuspected occasions; nay, in the very tempest and whirlwind of my anger, I include myself under my own indignation. If the human race has a bad reputation, I perceive that I cannot escape being compromised. And thus while I carry

in myself the key to other men's experience, it is only by observing others that I can so far correct my self-ignorance as to arrive at the certainty that I am liable to commit myself unawares and to manifest some incompetency which I know no more of than the blind man knows of his image in the glass.

Is it then possible to describe oneself at once faithfully and fully? In all autobiography there is, nay, ought to be, an incompleteness which may have the effect of falsity. We are each of us bound to reticence by the piety we owe to those who have been nearest to us and have had a mingled influence over our lives; by the fellow-feeling which should restrain us from turning our volunteered and picked confessions into an act of accusation against others, who have no chance of vindicating themselves; and most of all by that reverence for the higher efforts of our common nature, which commands us to bury its lowest fatalities, its invincible remnants of the brute, its most agonising struggles with temptation, in unbroken silence. But the incompleteness which comes of self-ignorance may be compensated by self-betrayal. A man who is affected to

tears in dwelling on the generosity of his own sentiments makes me aware of several things not included under those terms. Who has sinned more against those three duteous reticences than Jean Jacques? Yet half our impressions of his character come not from what he means to convey, but from what he unconsciously enables us to discern.

This *naïve* veracity of self-presentation is attainable by the slenderest talent on the most trivial occasions. The least lucid and impressive of orators may be perfectly successful in showing us the weak points of his grammar. Hence I too may be so far like Jean Jacques as to communicate more than I am aware of. I am not indeed writing an autobiography, or pretending to give an unreserved description of myself, but only offering some slight confessions in an apologetic light, to indicate that if in my absence you dealt as freely with my unconscious weaknesses as I have dealt with the unconscious weaknesses of others, I should not feel myself warranted by common-sense in regarding your freedom of observation as an exceptional case of evil-speaking; or as malignant interpretation of a character which really

offers no handle to just objection; or even as an unfair use for your amusement of disadvantages which, since they are mine, should be regarded with more than ordinary tenderness. Let me at least try to feel myself in the ranks with my fellow-men. It is true, that I would rather not hear either your well-founded ridicule or your judicious strictures. Though not averse to finding fault with myself, and conscious of deserving lashes, I like to keep the scourge in my own discriminating hand. I never felt myself sufficiently meritorious to like being hated as a proof of my superiority, or so thirsty for improvement as to desire that all my acquaintances should give me their candid opinion of me. I really do not want to learn from my enemies: I prefer having none to learn from. Instead of being glad when men use me despitefully, I wish they would behave better and find a more amiable occupation for their intervals of business. In brief, after a close intimacy with myself for a longer period than I choose to mention, I find within me a permanent longing for approbation, sympathy, and love.

Yet I am a bachelor, and the person I love

best has never loved me, or known that I loved her. Though continually in society, and caring about the joys and sorrows of my neighbours, I feel myself, so far as my personal lot is concerned, uncared for and alone. "Your own fault, my dear fellow!" said Minutius Felix, one day that I had incautiously mentioned this uninteresting fact. And he was right—in senses other than he intended. Why should I expect to be admired, and have my company doated on? I have done no services to my country beyond those of every peaceable orderly citizen; and as to intellectual contribution, my only published work was a failure, so that I am spoken of to inquiring beholders as "the author of a book you have probably not seen." (The work was a humorous romance, unique in its kind, and I am told is much tasted in a Cherokee translation, where the jokes are rendered with all the serious eloquence characteristic of the Red races.) This sort of distinction, as a writer nobody is likely to have read, can hardly counteract an indistinctness in my articulation, which the best-intentioned loudness will not remedy. Then, in some quarters my awkward feet are against

me, the length of my upper lip, and an inveterate way I have of walking with my head foremost and my chin projecting. One can become only too well aware of such things by looking in the glass, or in that other mirror held up to nature in the frank opinions of street-boys, or of our Free People travelling by excursion train; and no doubt they account for the half-suppressed smile which I have observed on some fair faces when I have first been presented before them. This direct perceptive judgment is not to be argued against. But I am tempted to remonstrate when the physical points I have mentioned are apparently taken to warrant unfavourable inferences concerning my mental quickness. With all the increasing uncertainty which modern progress has thrown over the relations of mind and body, it seems tolerably clear that wit cannot be seated in the upper lip, and that the balance of the haunches in walking has nothing to do with the subtle discrimination of ideas. Yet strangers evidently do not expect me to make a clever observation, and my good things are as unnoticed as if they were anonymous pictures. I have indeed had the mixed satisfaction of

finding that when they were appropriated by some one else they were found remarkable and even brilliant. It is to be borne in mind that I am not rich, have neither stud nor cellar, and no very high connections such as give to a look of imbecility a certain prestige of inheritance through a titled line; just as "the Austrian lip" confers a grandeur of historical associations on a kind of feature which might make us reject an advertising footman. I have now and then done harm to a good cause by speaking for it in public, and have discovered too late that my attitude on the occasion would more suitably have been that of negative beneficence. Is it really to the advantage of an opinion that I should be known to hold it? And as to the force of my arguments, that is a secondary consideration with audiences who have given a new scope to the *ex pede Herculem* principle, and from awkward feet infer awkward fallacies. Once, when zeal lifted me on my legs, I distinctly heard an enlightened artisan remark, "Here's a rum cut!"—and doubtless he reasoned in the same way as the elegant Glycera when she politely puts on an air of listening to me, but

elevates her eyebrows and chills her glance in sign of predetermined neutrality: both have their reasons for judging the quality of my speech beforehand.

This sort of reception to a man of affectionate disposition, who has also the innocent vanity of desiring to be agreeable, has naturally a depressing if not embittering tendency; and in early life I began to seek for some consoling point of view, some warrantable method of softening the hard peas I had to walk on, some comfortable fanaticism which might supply the needed self-satisfaction. At one time I dwelt much on the idea of compensation; trying to believe that I was all the wiser for my bruised vanity, that I had the higher place in the true spiritual scale, and even that a day might come when some visible triumph would place me in the French heaven of having the laughers on my side. But I presently perceived that this was a very odious sort of self-cajolery. Was it in the least true that I was wiser than several of my friends who made an excellent figure, and were perhaps praised a little beyond their merit? Is the ugly unready man in the corner, outside the current of

conversation, really likely to have a fairer view of things than the agreeable talker, whose success strikes the unsuccessful as a repulsive example of forwardness and conceit? And as to compensation in future years, would the fact that I myself got it reconcile me to an order of things in which I could see a multitude with as bad a share as mine, who, instead of getting their corresponding compensation, were getting beyond the reach of it in old age? What could be more contemptible than the mood of mind which makes a man measure the justice of divine or human law by the agreeableness of his own shadow and the ample satisfaction of his own desires?

I dropped a form of consolation which seemed to be encouraging me in the persuasion that my discontent was the chief evil in the world, and my benefit the soul of good in that evil. May there not be at least a partial release from the imprisoning verdict that a man's philosophy is the formula of his personality? In certain branches of science we can ascertain our personal equation, the measure of difference between our own judgments and an average standard: may there

not be some corresponding correction of our personal partialities in moral theorising? If a squint or other ocular defect disturbs my vision, I can get instructed in the fact, be made aware that my condition is abnormal, and either through spectacles or diligent imagination I can learn the average appearance of things: is there no remedy or corrective for that inward squint which consists in a dissatisfied egoism or other want of mental balance? In my conscience I saw that the bias of personal discontent was just as misleading and odious as the bias of self-satisfaction. Whether we look through the rose-coloured glass or the indigo, we are equally far from the hues which the healthy human eye beholds in heaven above and earth below. I began to dread ways of consoling which were really a flattering of native illusions, a feeding-up into monstrosity of an inward growth already disproportionate; to get an especial scorn for that scorn of mankind which is a transmuted disappointment of preposterous claims; to watch with peculiar alarm lest what I called my philosophic estimate of the human lot in general, should be a mere prose lyric express-

ing my own pain and consequent bad temper. The standing-ground worth striving after seemed to be some Delectable Mountain, whence I could see things in proportions as little as possible determined by that self-partiality which certainly plays a necessary part in our bodily sustenance, but has a starving effect on the mind.

Thus I finally gave up any attempt to make out that I preferred cutting a bad figure, and that I liked to be despised, because in this way I was getting more virtuous than my successful rivals; and I have long looked with suspicion on all views which are recommended as peculiarly consolatory to wounded vanity or other personal disappointment. The consolations of egoism are simply a change of attitude or a resort to a new kind of diet which soothes and fattens it. Fed in this way it is apt to become a monstrous spiritual pride, or a chuckling satisfaction that the final balance will not be against us but against those who now eclipse us. Examining the world in order to find consolation is very much like looking carefully over the pages of a great book in order to find our own name, if not in the text, at least in a laudatory note:

whether we find what we want or not, our preoccupation has hindered us from a true knowledge of the contents. But an attention fixed on the main theme or various matter of the book would deliver us from that slavish subjection to our own self-importance. And I had the mighty volume of the world before me. Nay, I had the struggling action of a myriad lives around me, each single life as dear to itself as mine to me. Was there no escape here from this stupidity of a murmuring self-occupation? Clearly enough, if anything hindered my thought from rising to the force of passionately interested contemplation, or my poor pent-up pond of sensitiveness from widening into a beneficent river of sympathy, it was my own dulness; and though I could not make myself the reverse of shallow all at once, I had at least learned where I had better turn my attention.

Something came of this alteration in my point of view, though I admit that the result is of no striking kind. It is unnecessary for me to utter modest denials, since none have assured me that I have a vast intellectual scope, or—what is more surprising, consider-

ing I have done so little—that I might, if I chose, surpass any distinguished man whom they wish to depreciate. I have not attained any lofty peak of magnanimity, nor would I trust beforehand in my capability of meeting a severe demand for moral heroism. But that I have at least succeeded in establishing a habit of mind which keeps watch against my self-partiality and promotes a fair consideration of what touches the feelings or the fortunes of my neighbours, seems to be proved by the ready confidence with which men and women appeal to my interest in their experience. It is gratifying to one who would above all things avoid the insanity of fancying himself a more momentous or touching object than he really is, to find that nobody expects from him the least sign of such mental aberration, and that he is evidently held capable of listening to all kinds of personal outpouring without the least disposition to become communicative in the same way. This confirmation of the hope that my bearing is not that of the self-flattering lunatic is given me in ample measure. My acquaintances tell me unreservedly of their triumphs and their piques;

explain their purposes at length, and reassure me with cheerfulness as to their chances of success; insist on their theories and accept me as a dummy with whom they rehearse their side of future discussions; unwind their coiled-up griefs in relation to their husbands, or recite to me examples of feminine incomprehensibleness as typified in their wives; mention frequently the fair applause which their merits have wrung from some persons, and the attacks to which certain oblique motives have stimulated others. At the time when I was less free from superstition about my own power of charming, I occasionally, in the glow of sympathy which embraced me and my confiding friend on the subject of his satisfaction or resentment, was urged to hint at a corresponding experience in my own case; but the signs of a rapidly lowering pulse and spreading nervous depression in my previously vivacious interlocutor, warned me that I was acting on that dangerous misreading, "Do as you are done by." Recalling the true version of the golden rule, I could not wish that others should lower my spirits as I was lowering my friend's. After several times obtaining the

same result from a like experiment in which all the circumstances were varied except my own personality, I took it as an established inference that these fitful signs of a lingering belief in my own importance were generally felt to be abnormal, and were something short of that sanity which I aimed to secure. Clearness on this point is not without its gratifications, as I have said. While my desire to explain myself in private ears has been quelled, the habit of getting interested in the experience of others has been continually gathering strength, and I am really at the point of finding that this world would be worth living in without any lot of one's own. Is it not possible for me to enjoy the scenery of the earth without saying to myself, I have a cabbage-garden in it? But this sounds like the lunacy of fancying oneself everybody else and being unable to play one's own part decently—another form of the disloyal attempt to be independent of the common lot, and to live without a sharing of pain.

Perhaps I have made self-betrayals enough already to show that I have not arrived at that non-human independence. My conversational

reticences about myself turn into garrulousness on paper—as the sea-lion plunges and swims the more energetically because his limbs are of a sort to make him shambling on land. The act of writing, in spite of past experience, brings with it the vague, delightful illusion of an audience nearer to my idiom than the Cherokees, and more numerous than the visionary One for whom many authors have declared themselves willing to go through the pleasing punishment of publication. My illusion is of a more liberal kind, and I imagine a far-off, hazy, multitudinous assemblage, as in a picture of Paradise, making an approving chorus to the sentences and paragraphs of which I myself particularly enjoy the writing. The haze is a necessary condition. If any physiognomy becomes distinct in the foreground, it is fatal. The countenance is sure to be one bent on discountenancing my innocent intentions: it is pale-eyed, incapable of being amused when I am amused or indignant at what makes me indignant; it stares at my presumption, pities my ignorance, or is manifestly preparing to expose the various instances in which I unconsciously disgrace myself. I shudder at

this too corporeal auditor, and turn towards another point of the compass where the haze is unbroken. Why should I not indulge this remaining illusion, since I do not take my approving choral paradise as a warrant for setting the press to work again and making some thousand sheets of superior paper unsaleable? I leave my manuscripts to a judgment outside my imagination, but I will not ask to hear it, or request my friend to pronounce, before I have been buried decently, what he really thinks of my parts, and to state candidly whether my papers would be most usefully applied in lighting the cheerful domestic fire. It is too probable that he will be exasperated at the trouble I have given him of reading them; but the consequent clearness and vivacity with which he could demonstrate to me that the fault of my manuscripts, as of my one published work, is simply flatness, and not that surpassing subtilty which is the preferable ground of popular neglect—this verdict, however instructively expressed, is a portion of earthly discipline of which I will not beseech my friend to be the instrument. Other persons, I am aware, have not the same

cowardly shrinking from a candid opinion of their performances, and are even importunately eager for it; but I have convinced myself in numerous cases that such exposers of their own back to the smiter were of too hopeful a disposition to believe in the scourge, and really trusted in a pleasant anointing, an outpouring of balm without any previous wounds. I am of a less trusting disposition, and will only ask my friend to use his judgment in insuring me against posthumous mistake.

Thus I make myself a charter to write, and keep the pleasing, inspiring illusion of being listened to, though I may sometimes write about myself. What I have already said on this too familiar theme has been meant only as a preface, to show that in noting the weaknesses of my acquaintances I am conscious of my fellowship with them. That a gratified sense of superiority is at the root of barbarous laughter may be at least half the truth. But there is a loving laughter in which the only recognised superiority is that of the ideal self, the God within, holding the mirror and the scourge for our own pettiness as well as our neighbours'.

II.

LOOKING BACKWARD

II.

LOOKING BACKWARD.

MOST of us who have had decent parents would shrink from wishing that our father and mother had been somebody else whom we never knew; yet it is held no impiety, rather, a graceful mark of instruction, for a man to wail that he was not the son of another age and another nation, of which also he knows nothing except through the easy process of an imperfect imagination and a flattering fancy.

But the period thus looked back on with a purely admiring regret, as perfect enough to suit a superior mind, is always a long way off; the desirable contemporaries are hardly nearer than Leonardo da Vinci, most likely they are the fellow-citizens of Pericles, or, best of all, of

the Æolic lyrists whose sparse remains suggest a comfortable contrast with our redundance. No impassioned personage wishes he had been born in the age of Pitt, that his ardent youth might have eaten the dearest bread, dressed itself with the longest coat-tails and the shortest waist, or heard the loudest grumbling at the heaviest war-taxes; and it would be really something original in polished verse if one of our young writers declared he would gladly be turned eighty-five that he might have known the joy and pride of being an Englishman when there were fewer reforms and plenty of highwaymen, fewer discoveries and more faces pitted with the small-pox, when laws were made to keep up the price of corn, and the troublesome Irish were more miserable. Three-quarters of a century ago is not a distance that lends much enchantment to the view. We are familiar with the average men of that period, and are still consciously encumbered with its bad contrivances and mistaken acts. The lords and gentlemen painted by young Lawrence talked and wrote their nonsense in a tongue we thoroughly understand; hence their times are not much flattered, not

much glorified by the yearnings of that modern sect of Flagellants who make a ritual of lashing—not themselves but—all their neighbours. To me, however, that paternal time, the time of my father's youth, never seemed prosaic, for it came to my imagination first through his memories, which made a wondrous perspective to my little daily world of discovery. And for my part I can call no age absolutely unpoetic: how should it be so, since there are always children to whom the acorns and the swallow's eggs are a wonder, always those human passions and fatalities through which Garrick as Hamlet in bob-wig and knee-breeches moved his audience more than some have since done in velvet tunic and plume? But every age since the golden may be made more or less prosaic by minds that attend only to its vulgar and sordid elements, of which there was always an abundance even in Greece and Italy, the favourite realms of the retrospective optimists. To be quite fair towards the ages, a little ugliness as well as beauty must be allowed to each of them, a little implicit poetry even to those which echoed loudest with servile, pompous, and trivial prose.

Such impartiality is not in vogue at present. If we acknowledge our obligation to the ancients, it is hardly to be done without some flouting of our contemporaries, who with all their faults must be allowed the merit of keeping the world habitable for the refined eulogists of the blameless past. One wonders whether the remarkable originators who first had the notion of digging wells, or of churning for butter, and who were certainly very useful to their own time as well as ours, were left quite free from invidious comparison with predecessors who let the water and the milk alone, or whether some rhetorical nomad, as he stretched himself on the grass with a good appetite for contemporary butter, became loud on the virtue of ancestors who were uncorrupted by the produce of the cow; nay, whether in a high flight of imaginative self-sacrifice (after swallowing the butter) he even wished himself earlier born and already eaten for the sustenance of a generation more *naïve* than his own.

I have often had the fool's hectic of wishing about the unalterable, but with me that useless exercise has turned chiefly on the conception

of a different self, and not, as it usually does in literature, on the advantage of having been born in a different age, and more especially in one where life is imagined to have been altogether majestic and graceful. With my present abilities, external proportions, and generally small provision for ecstatic enjoyment, where is the ground for confidence that I should have had a preferable career in such an epoch of society? An age in which every department has its awkward-squad seems in my mind's eye to suit me better. I might have wandered by the Strymon under Philip and Alexander without throwing any new light on method or organising the sum of human knowledge; on the other hand, I might have objected to Aristotle as too much of a systematiser, and have preferred the freedom of a little self-contradiction as offering more chances of truth. I gather, too, from the undeniable testimony of his disciple Theophrastus that there were bores, ill-bred persons, and detractors even in Athens, of species remarkably corresponding to the English, and not yet made endurable by being classic; and altogether, with my present fastidious nostril, I feel that I

am the better off for possessing Athenian life solely as an inodorous fragment of antiquity. As to Sappho's Mitylene, while I am convinced that the Lesbian capital held some plain men of middle stature and slow conversational powers, the addition of myself to their number, though clad in the majestic folds of the himation and without cravat, would hardly have made a sensation among the accomplished fair ones who were so precise in adjusting their own drapery about their delicate ankles. Whereas by being another sort of person in the present age I might have given it some needful theoretic clue; or I might have poured forth poetic strains which would have anticipated theory and seemed a voice from "the prophetic soul of the wide world dreaming of things to come;" or I might have been one of those benignant lovely souls who, without astonishing the public and posterity, make a happy difference in the lives close around them, and in this way lift the average of earthly joy: in some form or other I might have been so filled from the store of universal existence that I should have been freed from that empty wishing which is like a child's cry to be inside a

golden cloud, its imagination being too ignorant to figure the lining of dimness and damp.

On the whole, though there is some rash boasting about enlightenment, and an occasional insistance on an originality which is that of the present year's corn-crop, we seem too much disposed to indulge, and to call by complimentary names, a greater charity for other portions of the human race than for our contemporaries. All reverence and gratitude for the worthy Dead on whose labours we have entered, all care for the future generations whose lot we are preparing; but some affection and fairness for those who are doing the actual work of the world, some attempt to regard them with the same freedom from ill-temper, whether on private or public grounds, as we may hope will be felt by those who will call us ancient! Otherwise, the looking before and after, which is our grand human privilege, is in danger of turning to a sort of other-worldliness, breeding a more illogical indifference or bitterness than was ever bred by the ascetic's contemplation of heaven. Except on the ground of a primitive golden age and continuous degeneracy, I see no rational footing for scorning

the whole present population of the globe, unless I scorn every previous generation from whom they have inherited their diseases of mind and body, and by consequence scorn my own scorn, which is equally an inheritance of mixed ideas and feelings concocted for me in the boiling caldron of this universally contemptible life, and so on—scorning to infinity. This may represent some actual states of mind, for it is a narrow prejudice of mathematicians to suppose that ways of thinking are to be driven out of the field by being reduced to an absurdity. The Absurd is taken as an excellent juicy thistle by many constitutions.

Reflections of this sort have gradually determined me not to grumble at the age in which I happen to have been born—a natural tendency certainly older than Hesiod. Many ancient beautiful things are lost, many ugly modern things have arisen; but invert the proposition and it is equally true. I at least am a modern with some interest in advocating tolerance, and notwithstanding an inborn beguilement which carries my affection and regret continually into an imagined past, I am aware that I must lose all sense of moral proportion unless

I keep alive a stronger attachment to what is near, and a power of admiring what I best know and understand. Hence this question of wishing to be rid of one's contemporaries associates itself with my filial feeling, and calls up the thought that I might as justifiably wish that I had had other parents than those whose loving tones are my earliest memory, and whose last parting first taught me the meaning of death. I feel bound to quell such a wish as blasphemy.

Besides, there are other reasons why I am contented that my father was a country parson, born much about the same time as Scott and Wordsworth; notwithstanding certain qualms I have felt at the fact that the property on which I am living was saved out of tithe before the period of commutation, and without the provisional transfiguration into a modus. It has sometimes occurred to me when I have been taking a slice of excellent ham that, from a too tenable point of view, I was breakfasting on a small squealing black pig which, more than half a century ago, was the unwilling representative of spiritual advantages not otherwise acknowledged by the grudging farmer or dairyman

who parted with him. One enters on a fearful labyrinth in tracing compound interest backward, and such complications of thought have reduced the flavour of the ham; but since I have nevertheless eaten it, the chief effect has been to moderate the severity of my radicalism (which was not part of my paternal inheritance) and to raise the assuaging reflection, that if the pig and the parishioner had been intelligent enough to anticipate my historical point of view, they would have seen themselves and the rector in a light that would have made tithe voluntary. Notwithstanding such drawbacks I am rather fond of the mental furniture I got by having a father who was well acquainted with all ranks of his neighbours, and am thankful that he was not one of those aristocratic clergymen who could not have sat down to a meal with any family in the parish except my lord's—still more that he was not an earl or a marquis. A chief misfortune of high birth is that it usually shuts a man out from the large sympathetic knowledge of human experience which comes from contact with various classes on their own level, and in my father's time that entail of social ignor-

ance had not been disturbed as we see it now. To look always from overhead at the crowd of one's fellow-men must be in many ways incapacitating, even with the best will and intelligence. The serious blunders it must lead to in the effort to manage them for their good, one may see clearly by the mistaken ways people take of flattering and enticing those whose associations are unlike their own. Hence I have always thought that the most fortunate Britons are those whose experience has given them a practical share in many aspects of the national lot, who have lived long among the mixed commonalty, roughing it with them under difficulties, knowing how their food tastes to them, and getting acquainted with their notions and motives not by inference from traditional types in literature or from philosophical theories, but from daily fellowship and observation. Of course such experience is apt to get antiquated, and my father might find himself much at a loss amongst a mixed rural population of the present day; but he knew very well what could be wisely expected from the miners, the weavers, the field-labourers, and farmers of his own time—

yes, and from the aristocracy, for he had been brought up in close contact with them and had been companion to a young nobleman who was deaf and dumb. "A clergyman, lad," he used to say to me, "should feel in himself a bit of every class;" and this theory had a felicitous agreement with his inclination and practice, which certainly answered in making him beloved by his parishioners. They grumbled at their obligations towards him; but what then? It was natural to grumble at any demand for payment, tithe included, but also natural for a rector to desire his tithe and look well after the levying. A Christian pastor who did not mind about his money was not an ideal prevalent among the rural minds of fat central England, and might have seemed to introduce a dangerous laxity of supposition about Christian laymen who happened to be creditors. My father was none the less beloved because he was understood to be of a saving disposition, and how could he save without getting his tithe? The sight of him was not unwelcome at any door, and he was remarkable among the clergy of his district for having no lasting feud with rich or poor in his parish. I profited by his

popularity, and for months after my mother's death, when I was a little fellow of nine, I was taken care of first at one homestead and then at another; a variety which I enjoyed much more than my stay at the Hall, where there was a tutor. Afterwards for several years I was my father's constant companion in his outdoor business, riding by his side on my little pony and listening to the lengthy dialogues he held with Darby or Joan, the one on the road or in the fields, the other outside or inside her door. In my earliest remembrance of him his hair was already grey, for I was his youngest as well as his only surviving child; and it seemed to me that advanced age was appropriate to a father, as indeed in all respects I considered him a parent so much to my honour, that the mention of my relationship to him was likely to secure me regard among those to whom I was otherwise a stranger—my father's stories from his life including so many names of distant persons that my imagination placed no limit to his acquaintanceship. He was a pithy talker, and his sermons bore marks of his own composition. It is true, they must have been already

old when I began to listen to them, and they were no more than a year's supply, so that they recurred as regularly as the Collects. But though this system has been much ridiculed, I am prepared to defend it as equally sound with that of a liturgy; and even if my researches had shown me that some of my father's yearly sermons had been copied out from the works of elder divines, this would only have been another proof of his good judgment. One may prefer fresh eggs though laid by a fowl of the meanest understanding, but why fresh sermons?

Nor can I be sorry, though myself given to meditative if not active innovation, that my father was a Tory who had not exactly a dislike to innovators and dissenters, but a slight opinion of them as persons of ill-founded self-confidence; whence my young ears gathered many details concerning those who might perhaps have called themselves the more advanced thinkers in our nearest market-town, tending to convince me that their characters were quite as mixed as those of the thinkers behind them. This circumstance of my rearing has at least delivered me from certain mistakes of classi-

fication which I observe in many of my superiors, who have apparently no affectionate memories of a goodness mingled with what they now regard as outworn prejudices. Indeed, my philosophical notions, such as they are, continually carry me back to the time when the fitful gleams of a spring day used to show me my own shadow as that of a small boy on a small pony, riding by the side of a larger cob-mounted shadow over the breezy uplands which we used to dignify with the name of hills, or along by-roads with broad grassy borders and hedgerows reckless of utility, on our way to outlying hamlets, whose groups of inhabitants were as distinctive to my imagination as if they had belonged to different regions of the globe. From these we sometimes rode onward to the adjoining parish, where also my father officiated, for he was a pluralist, but—I hasten to add—on the smallest scale; for his one extra living was a poor vicarage, with hardly fifty parishioners, and its church would have made a very shabby barn, the grey worm-eaten wood of its pews and pulpit, with their doors only half hanging on the hinges, being exactly the colour of a lean mouse which I once observed

as an interesting member of the scant congregation, and conjectured to be the identical church mouse I had heard referred to as an example of extreme poverty; for I was a precocious boy, and often reasoned after the fashion of my elders, arguing that "Jack and Jill" were real personages in our parish, and that if I could identify "Jack" I should find on him the marks of a broken crown.

Sometimes when I am in a crowded London drawing-room (for I am a town-bird now, acquainted with smoky eaves, and tasting Nature in the parks) quick flights of memory take me back among my father's parishioners while I am still conscious of elbowing men who wear the same evening uniform as myself; and I presently begin to wonder what varieties of history lie hidden under this monotony of aspect. Some of them, perhaps, belong to families with many quarterings; but how many "quarterings" of diverse contact with their fellow-countrymen enter into their qualifications to be parliamentary leaders, professors of social science, or journalistic guides of the popular mind? Not that I feel myself a person made competent by experience; on the

contrary, I argue that since an observation of different ranks has still left me practically a poor creature, what must be the condition of those who object even to read about the life of other British classes than their own? But of my elbowing neighbours with their crush hats, I usually imagine that the most distinguished among them have probably had a far more instructive journey into manhood than mine. Here, perhaps, is a thought-worn physiognomy, seeming at the present moment to be classed as a mere species of white cravat and swallow-tail, which may once, like Faraday's, have shown itself in curiously dubious embryonic form leaning against a cottage lintel in small corduroys, and hungrily eating a bit of brown bread and bacon; *there* is a pair of eyes, now too much wearied by the gas-light of public assemblies, that once perhaps learned to read their native England through the same alphabet as mine—not within the boundaries of an ancestral park, never even being driven through the county town five miles off, but—among the midland villages and markets, along by the tree-studded hedgerows, and where the heavy barges seem in the distance to float mysteri-

ously among the rushes and the feathered grass. Our vision, both real and ideal, has since then been filled with far other scenes: among eternal snows and stupendous sun-scorched monuments of departed empires; within the scent of the long orange-groves; and where the temple of Neptune looks out over the siren-haunted sea. But my eyes at least have kept their early affectionate joy in our native landscape, which is one deep root of our national life and language.

And I often smile at my consciousness that certain conservative prepossessions have mingled themselves for me with the influences of our midland scenery, from the tops of the elms down to the buttercups and the little wayside vetches. Naturally enough. That part of my father's prime to which he oftenest referred had fallen on the days when the great wave of political enthusiasm and belief in a speedy regeneration of all things had ebbed, and the supposed millennial initiative of France was turning into a Napoleonic empire, the sway of an Attila with a mouth speaking proud things in a jargon half revolutionary, half Roman. Men were beginning to shrink timidly from the

memory of their own words and from the recognition of the fellowships they had formed ten years before; and even reforming Englishmen for the most part were willing to wait for the perfection of society, if only they could keep their throats perfect and help to drive away the chief enemy of mankind from our coasts. To my father's mind the noisy teachers of revolutionary doctrine were, to speak mildly, a variable mixture of the fool and the scoundrel; the welfare of the nation lay in a strong Government which could maintain order; and I was accustomed to hear him utter the word "Government" in a tone that charged it with awe, and made it part of my effective religion, in contrast with the word "rebel," which seemed to carry the stamp of evil in its syllables, and, lit by the fact that Satan was the first rebel, made an argument dispensing with more detailed inquiry. I gathered that our national troubles in the first two decades of this century were not at all due to the mistakes of our administrators; and that England, with its fine Church and Constitution, would have been exceedingly well off if every British subject had been

thankful for what was provided, and had minded his own business — if, for example, numerous Catholics of that period had been aware how very modest they ought to be considering they were Irish. The times, I heard, had often been bad; but I was constantly hearing of "bad times" as a name for actual evenings and mornings when the godfathers who gave them that name appeared to me remarkably comfortable. Altogether, my father's England seemed to me lovable, laudable, full of good men, and having good rulers, from Mr Pitt on to the Duke of Wellington, until he was for emancipating the Catholics; and it was so far from prosaic to me that I looked into it for a more exciting romance than such as I could find in my own adventures, which consisted mainly in fancied crises calling for the resolute wielding of domestic swords and firearms against unapparent robbers, rioters, and invaders who, it seemed, in my father's prime had more chance of being real. The morris-dancers had not then dwindled to a ragged and almost vanished rout (owing the traditional name probably to the historic fancy of our superannuated groom); also, the good old

king was alive and well, which made all the more difference because I had no notion what he was and did—only understanding in general that if he had been still on the throne he would have hindered everything that wise persons thought undesirable.

Certainly that elder England with its frankly saleable boroughs, so cheap compared with the seats obtained under the reformed method, and its boroughs kindly presented by noblemen desirous to encourage gratitude; its prisons with a miscellaneous company of felons and maniacs and without any supply of water; its bloated, idle charities; its non-resident, jovial clergy; its militia-balloting; and above all, its blank ignorance of what we, its posterity, should be thinking of it,—has great differences from the England of to-day. Yet we discern a strong family likeness. Is there any country which shows at once as much stability and as much susceptibility to change as ours? Our national life is like that scenery which I early learned to love, not subject to great convulsions, but easily showing more or less delicate (sometimes melancholy) effects from minor changes. Hence our midland plains have

never lost their familiar expression and conservative spirit for me; yet at every other mile, since I first looked on them, some sign of world-wide change, some new direction of human labour has wrought itself into what one may call the speech of the landscape—in contrast with those grander and vaster regions of the earth which keep an indifferent aspect in the presence of men's toil and devices. What does it signify that a lilliputian train passes over a viaduct amidst the abysses of the Apennines, or that a caravan laden with a nation's offerings creeps across the unresting sameness of the desert, or that a petty cloud of steam sweeps for an instant over the face of an Egyptian colossus immovably submitting to its slow burial beneath the sand? But our woodlands and pastures, our hedge-parted corn-fields and meadows, our bits of high common where we used to plant the windmills, our quiet little rivers here and there fit to turn a mill-wheel, our villages along the old coach-roads, are all easily alterable lineaments that seem to make the face of our Motherland sympathetic with the laborious lives of her children. She does not take their ploughs and

waggons contemptuously, but rather makes every hovel and every sheepfold, every railed bridge or fallen tree-trunk an agreeably noticeable incident; not a mere speck in the midst of unmeasured vastness, but a piece of our social history in pictorial writing.

Our rural tracts—where no Babel-chimney scales the heavens—are without mighty objects to fill the soul with the sense of an outer world unconquerably aloof from our efforts. The wastes are playgrounds (and let us try to keep them such for the children's children who will inherit no other sort of demesne); the grasses and reeds nod to each other over the river, but we have cut a canal close by; the very heights laugh with corn in August or lift the plough-team against the sky in September. Then comes a crowd of burly navvies with pickaxes and barrows, and while hardly a wrinkle is made in the fading mother's face or a new curve of health in the blooming girl's, the hills are cut through or the breaches between them spanned, we choose our level and the white steam-pennon flies along it.

But because our land shows this readiness

to be changed, all signs of permanence upon it raise a tender attachment instead of awe: some of us, at least, love the scanty relics of our forests, and are thankful if a bush is left of the old hedgerow. A crumbling bit of wall where the delicate ivy-leaved toad-flax hangs its light branches, or a bit of grey thatch with patches of dark moss on its shoulder and a troop of grass-stems on its ridge, is a thing to visit. And then the tiled roof of cottage and homestead, of the long cow-shed where generations of the milky mothers have stood patiently, of the broad-shouldered barns where the old-fashioned flail once made resonant music, while the watch-dog barked at the timidly venturesome fowls making pecking raids on the outflying grain—the roofs that have looked out from among the elms and walnut-trees, or beside the yearly group of hay and corn stacks, or below the square stone steeple, gathering their grey or ochre-tinted lichens and their olive-green mosses under all ministries,—let us praise the sober harmonies they give to our landscape, helping to unite us pleasantly with the elder generations who tilled the soil for us before we

were born, and paid heavier and heavier taxes, with much grumbling, but without that deepest root of corruption—the self-indulgent despair which cuts down and consumes and never plants.

But I check myself. Perhaps this England of my affections is half visionary—a dream in which things are connected according to my well-fed, lazy mood, and not at all by the multitudinous links of graver, sadder fact, such as belong everywhere to the story of human labour. Well, well, the illusions that began for us when we were less acquainted with evil have not lost their value when we discern them to be illusions. They feed the ideal Better, and in loving them still, we strengthen the precious habit of loving something not visibly, tangibly existent, but a spiritual product of our visible tangible selves.

I cherish my childish loves—the memory of that warm little nest where my affections were fledged. Since then I have learned to care for foreign countries, for literatures foreign and ancient, for the life of Continental towns dozing round old cathedrals, for the life of London, half sleepless with eager thought and

strife, with indigestion or with hunger; and now my consciousness is chiefly of the busy, anxious metropolitan sort. My system responds sensitively to the London weather-signs, political, social, literary; and my bachelor's hearth is imbedded where by much craning of head and neck I can catch sight of a sycamore in the Square garden: I belong to the "Nation of London." Why? There have been many voluntary exiles in the world, and probably in the very first exodus of the patriarchal Aryans—for I am determined not to fetch my examples from races whose talk is of uncles and no fathers—some of those who sallied forth went for the sake of a loved companionship, when they would willingly have kept sight of the familiar plains, and of the hills to which they had first lifted up their eyes.

III.

HOW WE ENCOURAGE RESEARCH

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THE serene and beneficent goddess Truth, like other deities whose disposition has been too hastily inferred from that of the men who have invoked them, can hardly be well pleased with much of the worship paid to her even in this milder age, when the stake and the rack have ceased to form part of her ritual. Some cruelties still pass for service done in her honour: no thumb-screw is used, no iron boot, no scorching of flesh; but plenty of controversial bruising, laceration, and even lifelong maiming. Less than formerly; but so long as this sort of truth-worship has the sanction of a public that can often understand nothing in a controversy except personal sarcasm or slanderous ridicule, it is likely to continue.

The sufferings of its victims are often as little regarded as those of the sacrificial pig offered in old time, with what we now regard as a sad miscalculation of effects.

One such victim is my old acquaintance Merman.

Twenty years ago Merman was a young man of promise, a conveyancer with a practice which had certainly budded, but, unlike Aaron's rod, seemed not destined to proceed further in that marvellous activity. Meanwhile he occupied himself in miscellaneous periodical writing and in a multifarious study of moral and physical science. What chiefly attracted him in all subjects were the vexed questions which have the advantage of not admitting the decisive proof or disproof that renders many ingenious arguments superannuated. Not that Merman had a wrangling disposition: he put all his doubts, queries, and paradoxes deferentially, contended without unpleasant heat and only with a sonorous eagerness against the personality of Homer, expressed himself civilly though firmly on the origin of language, and had tact enough to drop at the right moment such subjects as the ultimate

reduction of all the so-called elementary substances, his own total scepticism concerning Manetho's chronology, or even the relation between the magnetic condition of the earth and the outbreak of revolutionary tendencies. Such flexibility was naturally much helped by his amiable feeling towards woman, whose nervous system, he was convinced, would not bear the continuous strain of difficult topics; and also by his willingness to contribute a song whenever the same desultory charmer proposed music. Indeed his tastes were domestic enough to beguile him into marriage when his resources were still very moderate and partly uncertain. His friends wished that so ingenious and agreeable a fellow might have more prosperity than they ventured to hope for him, their chief regret on his account being that he did not concentrate his talent and leave off forming opinions on at least half-a-dozen of the subjects over which he scattered his attention, especially now that he had married a "nice little woman" (the generic name for acquaintances' wives when they are not markedly disagreeable). He could not, they observed, want all his various knowledge

and Laputan ideas for his periodical writing which brought him most of his bread, and he would do well to use his talents in getting a speciality that would fit him for a post. Perhaps these well-disposed persons were a little rash in presuming that fitness for a post would be the surest ground for getting it; and on the whole, in now looking back on their wishes for Merman, their chief satisfaction must be that those wishes did not contribute to the actual result.

For in an evil hour Merman did concentrate himself. He had for many years taken into his interest the comparative history of the ancient civilisations, but it had not preoccupied him so as to narrow his generous attention to everything else. One sleepless night, however (his wife has more than once narrated to me the details of an event memorable to her as the beginning of sorrows), after spending some hours over the epoch-making work of Grampus, a new idea seized him with regard to the possible connection of certain symbolic monuments common to widely scattered races. Merman started up in bed. The night was cold, and the sudden withdrawal of warmth

made his wife first dream of a snowball, and then cry—

"What is the matter, Proteus?"

"A great matter, Julia. That fellow Grampus, whose book is cried up as a revelation, is all wrong about the Magicodumbras and the Zuzumotzis, and I have got hold of the right clue."

"Good gracious! does it matter so much? Don't drag the clothes, dear."

"It signifies this, Julia, that if I am right I shall set the world right; I shall regenerate history; I shall win the mind of Europe to a new view of social origins; I shall bruise the head of many superstitions."

"Oh no, dear, don't go too far into things. Lie down again. You have been dreaming. What are the Madicojumbras and Zuzitotzums? I never heard you talk of them before. What use can it be troubling yourself about such things?"

"That is the way, Julia—that is the way wives alienate their husbands, and make any hearth pleasanter to him than his own!"

"What *do* you mean, Proteus?"

"Why, if a woman will not try to under-

stand her husband's ideas, or at least to believe that they are of more value than she can understand—if she is to join anybody who happens to be against him, and suppose he is a fool because others contradict him—there is an end of our happiness. That is all I have to say."

"Oh no, Proteus, dear. I do believe what you say is right. That is my only guide. I am sure I never have any opinions in any other way: I mean about subjects. Of course there are many little things that would tease you, that you like me to judge of for myself. I know I said once that I did not want you to sing 'Oh ruddier than the cherry,' because it was not in your voice. But I cannot remember ever differing from you about *subjects*. I never in my life thought any one cleverer than you."

Julia Merman was really a "nice little woman," not one of the stately Dians sometimes spoken of in those terms. Her black *silhouette* had a very infantine aspect, but she had discernment and wisdom enough to act on the strong hint of that memorable conversation, never again giving her husband the slightest ground for suspecting that she thought treasonably of

his ideas in relation to the Magicodumbras and Zuzumotzis, or in the least relaxed her faith in his infallibility because Europe was not also convinced of it. It was well for her that she did not increase her troubles in this way; but to do her justice, what she was chiefly anxious about was to avoid increasing her husband's troubles.

Not that these were great in the beginning. In the first development and writing out of his scheme, Merman had a more intense kind of intellectual pleasure than he had ever known before. His face became more radiant, his general view of human prospects more cheerful. Foreseeing that truth as presented by himself would win the recognition of his contemporaries, he excused with much liberality their rather rough treatment of other theorists whose basis was less perfect. His own periodical criticisms had never before been so amiable: he was sorry for that unlucky majority whom the spirit of the age, or some other prompting more definite and local, compelled to write without any particular ideas. The possession of an original theory which has not yet been assailed must certainly sweeten the temper of

a man who is not beforehand ill-natured. And Merman was the reverse of ill-natured.

But the hour of publication came; and to half-a-dozen persons, described as the learned world of two hemispheres, it became known that Grampus was attacked. This might have been a small matter; for who or what on earth that is good for anything is not assailed by ignorance, stupidity, or malice — and sometimes even by just objection? But on examination it appeared that the attack might possibly be held damaging, unless the ignorance of the author were well exposed and his pretended facts shown to be chimeras of that remarkably hideous kind begotten by imperfect learning on the more feminine element of original incapacity. Grampus himself did not immediately cut open the volume which Merman had been careful to send him, not without a very lively and shifting conception of the possible effects which the explosive gift might produce on the too eminent scholar— effects that must certainly have set in on the third day from the despatch of the parcel. But in point of fact Grampus knew nothing of the book until his friend Lord Narwhal

sent him an American newspaper containing a spirited article by the well-known Professor Sperm N. Whale which was rather equivocal in its bearing, the passages quoted from Merman being of rather a telling sort, and the paragraphs which seemed to blow defiance being unaccountably feeble, coming from so distinguished a Cetacean. Then, by another post, arrived letters from Butzkopf and Dugong, both men whose signatures were familiar to the Teutonic world in the *Selten-erschcinende Monat-schrift* or Hayrick for the insertion of Split Hairs, asking their Master whether he meant to take up the combat, because, in the contrary case, both were ready.

Thus America and Germany were roused, though England was still drowsy, and it seemed time now for Grampus to find Merman's book under the heap and cut it open. For his own part he was perfectly at ease about his system; but this is a world in which the truth requires defence, and specious falsehood must be met with exposure. Grampus having once looked through the book, no longer wanted any urging to write the most crushing of replies. This, and nothing less than this, was due from him

to the cause of sound inquiry; and the punishment would cost him little pains. In three weeks from that time the palpitating Merman saw his book announced in the programme of the leading Review. No need for Grampus to put his signature. Who else had his vast yet microscopic knowledge, who else his power of epithet? This article in which Merman was pilloried and as good as mutilated—for he was shown to have neither ear nor nose for the subtleties of philological and archæological study—was much read and more talked of, not because of any interest in the system of Grampus, or any precise conception of the danger attending lax views of the Magico-dumbras and Zuzumotzis, but because the sharp epigrams with which the victim was lacerated, and the soaring fountains of acrid mud which were shot upward and poured over the fresh wounds, were found amusing in recital. A favourite passage was one in which a certain kind of sciolist was described as a creature of the Walrus kind, having a phantasmal resemblance to higher animals when seen by ignorant minds in the twilight, dabbling or hobbling in first one element and then

the other, without parts or organs suited to either, in fact one of Nature's impostors who could not be said to have any artful pretences, since a congenital incompetence to all precision of aim and movement made their every action a pretence—just as a being born in doeskin gloves would necessarily pass a judgment on surfaces, but we all know what his judgment would be worth. In drawing-room circles, and for the immediate hour, this ingenious comparison was as damaging as the showing up of Merman's mistakes and the mere smattering of linguistic and historical knowledge which he had presumed to be a sufficient basis for theorising; but the more learned cited his blunders aside to each other and laughed the laugh of the initiated. In fact, Merman's was a remarkable case of sudden notoriety. In London drums and clubs he was spoken of abundantly as one who had written ridiculously about the Magicodumbras and Zuzumotzis: the leaders of conversation, whether Christians, Jews, infidels, or of any other confession except the confession of ignorance, pronouncing him shallow and indiscreet if not presumptuous and absurd. He was heard of

at Warsaw, and even Paris took knowledge of him. M. Cachalot had not read either Grampus or Merman, but he heard of their dispute in time to insert a paragraph upon it in his brilliant work, *L'orient au point de vue actuel*, in which he was dispassionate enough to speak of Grampus as possessing a *coup d'œil presque français* in matters of historical interpretation, and of Merman as nevertheless an objector *qui mérite d'être connu*. M. Porpesse, also, availing himself of M. Cachalot's knowledge, reproduced it in an article with certain additions, which it is only fair to distinguish as his own, implying that the vigorous English of Grampus was not always as correct as a Frenchman could desire, while Merman's objections were more sophistical than solid. Presently, indeed, there appeared an able *extrait* of Grampus's article in the valuable *Rapporteur scientifique et historique*, and Merman's mistakes were thus brought under the notice of certain Frenchmen who are among the masters of those who know on oriental subjects. In a word, Merman, though not extensively read, was extensively read about.

Meanwhile, how did he like it? Perhaps

nobody, except his wife, for a moment reflected on that. An amused society considered that he was severely punished, but did not take the trouble to imagine his sensations; indeed this would have been a difficulty for persons less sensitive and excitable than Merman himself. Perhaps that popular comparison of the Walrus had truth enough to bite and blister on thorough application, even if exultant ignorance had not applauded it. But it is well known that the walrus, though not in the least a malignant animal, if allowed to display its remarkably plain person and blundering performances at ease in any element it chooses, becomes desperately savage and musters alarming auxiliaries when attacked or hurt. In this characteristic, at least, Merman resembled the walrus. And now he concentrated himself with a vengeance. That his counter-theory was fundamentally the right one he had a genuine conviction, whatever collateral mistakes he might have committed; and his bread would not cease to be bitter to him until he had convinced his contemporaries that Grampus had used his minute learning as a dust-cloud

to hide sophistical evasions—that, in fact, minute learning was an obstacle to clear-sighted judgment, more especially with regard to the Magicodumbras and Zuzumotzis, and that the best preparation in this matter was a wide survey of history and a diversified observation of men. Still, Merman was resolved to muster all the learning within his reach, and he wandered day and night through many wildernesses of German print, he tried compendious methods of learning oriental tongues, and, so to speak, getting at the marrow of languages independently of the bones, for the chance of finding details to corroborate his own views, or possibly even to detect Grampus in some oversight or textual tampering. All other work was neglected: rare clients were sent away and amazed editors found this maniac indifferent to his chance of getting book-parcels from them. It was many months before Merman had satisfied himself that he was strong enough to face round upon his adversary. But at last he had prepared sixty condensed pages of eager argument which seemed to him worthy to rank with the best models of controversial writing. He

had acknowledged his mistakes, but had restated his theory so as to show that it was left intact in spite of them; and he had even found cases in which Ziphius, Microps, Scrag Whale the explorer, and other Cetaceans of unanswerable authority, were decidedly at issue with Grampus. Especially a passage cited by this last from that greatest of fossils Megalosaurus was demonstrated by Merman to be capable of three different interpretations, all preferable to that chosen by Grampus, who took the words in their most literal sense; for, 1°, the incomparable Saurian, alike unequalled in close observation and far-glancing comprehensiveness, might have meant those words ironically; 2°, *motzis* was probably a false reading for *potzis*, in which case its bearing was reversed; and 3°, it is known that in the age of the Saurians there were conceptions about the *motzis* which entirely remove it from the category of things comprehensible in an age when Saurians run ridiculously small: all which views were godfathered by names quite fit to be ranked with that of Grampus. In fine, Merman wound up his rejoinder by sincerely thanking the eminent adversary with-

out whose fierce assault he might not have undertaken a revision in the course of which he had met with unexpected and striking confirmations of his own fundamental views. Evidently Merman's anger was at white heat. The rejoinder being complete, all that remained was to find a suitable medium for its publication. This was not so easy. Distinguished mediums would not lend themselves to contradictions of Grampus, or if they would, Merman's article was too long and too abstruse, while he would not consent to leave anything out of an article which had no superfluities; for all this happened years ago when the world was at a different stage. At last, however, he got his rejoinder printed, and not on hard terms, since the medium, in every sense modest, did not ask him to pay for its insertion.

But if Merman expected to call out Grampus again, he was mistaken. Everybody felt it too absurd that Merman should undertake to correct Grampus in matters of erudition, and an eminent man has something else to do than to refute a petty objector twice over. What was essential had been done: the public had been enabled to form a true judgment of

Merman's incapacity, the Magicodumbras and Zuzumotzis were but subsidiary elements in Grampus's system, and Merman might now be dealt with by younger members of the master's school. But he had at least the satisfaction of finding that he had raised a discussion which would not be let die. The followers of Grampus took it up with an ardour and industry of research worthy of their exemplar. Butzkopf made it the subject of an elaborate *Einleitung* to his important work, *Die Bedeutung des Ægyptischen Labyrinthes;* and Dugong, in a remarkable address which he delivered to a learned society in Central Europe, introduced Merman's theory with so much power of sarcasm that it became a theme of more or less derisive allusion to men of many tongues. Merman with his Magicodumbras and Zuzumotzis was on the way to become a proverb, being used illustratively by many able journalists who took those names of questionable things to be Merman's own invention, "than which," said one of the graver guides, "we can recall few more melancholy examples of speculative aberration." Naturally the subject passed into popular literature, and figured

very commonly in advertised programmes. The fluent Loligo, the formidable Shark, and a younger member of his remarkable family known as S. Catulus, made a special reputation by their numerous articles, eloquent, lively, or abusive, all on the same theme, under titles ingeniously varied, alliterative, sonorous, or boldly fanciful; such as, "Moments with Mr Merman," "Mr Merman and the Magicodumbras," "Greenland Grampus and Proteus Merman," "Grampian Heights and their Climbers, or the New Excelsior." They tossed him on short sentences; they swathed him in paragraphs of winding imagery; they found him at once a mere plagiarist and a theoriser of unexampled perversity, ridiculously wrong about *potzis* and ignorant of Pali; they hinted, indeed, at certain things which to their knowledge he had silently brooded over in his boyhood, and seemed tolerably well assured that this preposterous attempt to gainsay an incomparable Cetacean of world-wide fame had its origin in a peculiar mixture of bitterness and eccentricity which, rightly estimated and seen in its definite proportions, would furnish the best key to his argumentation. All alike were

sorry for Merman's lack of sound learning, but how could their readers be sorry? Sound learning would not have been amusing; and as it was, Merman was made to furnish these readers with amusement at no expense of trouble on their part. Even burlesque writers looked into his book to see where it could be made use of, and those who did not know him were desirous of meeting him at dinner as one likely to feed their comic vein.

On the other hand, he made a serious figure in sermons under the name of "Some" or "Others" who had attempted presumptuously to scale eminences too high and arduous for human ability, and had given an example of ignominious failure edifying to the humble Christian.

All this might be very advantageous for able persons whose superfluous fund of expression needed a paying investment, but the effect on Merman himself was unhappily not so transient as the busy writing and speaking of which he had become the occasion. His certainty that he was right naturally got stronger in proportion as the spirit of resistance was stimulated. The scorn and unfairness with

which he felt himself to have been treated by those really competent to appreciate his ideas had galled him and made a chronic sore; and the exultant chorus of the incompetent seemed a pouring of vinegar on his wound. His brain became a registry of the foolish and ignorant objections made against him, and of continually amplified answers to these objections. Unable to get his answers printed, he had recourse to that more primitive mode of publication, oral transmission or button-holding, now generally regarded as a troublesome survival, and the once pleasant, flexible Merman was on the way to be shunned as a bore. His interest in new acquaintances turned chiefly on the possibility that they would care about the Magicodumbras and Zuzumotzis; that they would listen to his complaints and exposures of unfairness, and not only accept copies of what he had written on the subject, but send him appreciative letters in acknowledgment. Repeated disappointment of such hopes tended to embitter him, and not the less because after a while the fashion of mentioning him died out, allusions to his theory were less understood, and people could only pretend to re-

member it. And all the while Merman was perfectly sure that his very opponents who had knowledge enough to be capable judges were aware that his book, whatever errors of statement they might detect in it, had served as a sort of divining rod, pointing out hidden sources of historical interpretation; nay, his jealous examination discerned in a new work by Grampus himself a certain shifting of ground which—so poor Merman declared—was the sign of an intention gradually to appropriate the views of the man he had attempted to brand as an ignorant impostor.

And Julia? And the housekeeping?—the rent, food, and clothing, which controversy can hardly supply unless it be of the kind that serves as a recommendation to certain posts. Controversial pamphlets have been known to earn large plums; but nothing of the sort could be expected from unpractical heresies about the Magicodumbras and Zuzumotzis. Painfully the contrary. Merman's reputation as a sober thinker, a safe writer, a sound lawyer, was irretrievably injured: the distractions of controversy had caused him to neglect useful editorial connections, and indeed his dwindling

care for miscellaneous subjects made his contributions too dull to be desirable. Even if he could now have given a new turn to his concentration, and applied his talents so as to be ready to show himself an exceptionally qualified laywer, he would only have been like an architect in competition, too late with his superior plans; he would not have had an opportunity of showing his qualification. He was thrown out of the course. The small capital which had filled up deficiencies of income was almost exhausted, and Julia, in the effort to make supplies equal to wants, had to use much ingenuity in diminishing the wants. The brave and affectionate woman whose small outline, so unimpressive against an illuminated background, held within it a good share of feminine heroism, did her best to keep up the charm of home and soothe her husband's excitement; parting with the best jewel among her wedding presents in order to pay rent, without ever hinting to her husband that this sad result had come of his undertaking to convince people who only laughed at him. She was a resigned little creature, and reflected that some husbands took to drinking

and others to forgery: hers had only taken to the Magicodumbras and Zuzumotzis, and was not unkind—only a little more indifferent to her and the two children than she had ever expected he would be, his mind being eaten up with "subjects," and constantly a little angry, not with her, but with everybody else, especially those who were celebrated.

This was the sad truth. Merman felt himself ill-used by the world, and thought very much worse of the world in consequence. The gall of his adversaries' ink had been sucked into his system and ran in his blood. He was still in the prime of life, but his mind was aged by that eager monotonous construction which comes of feverish excitement on a single topic and uses up the intellectual strength.

Merman had never been a rich man, but he was now conspicuously poor, and in need of the friends who had power or interest which he believed they could exert on his behalf. Their omitting or declining to give this help could not seem to him so clearly as to them an inevitable consequence of his having become impracticable, or at least of his passing for a man whose views were not likely to be safe

and sober. Each friend in turn offended him, though unwillingly, and was suspected of wishing to shake him off. It was not altogether so; but poor Merman's society had undeniably ceased to be attractive, and it was difficult to help him. At last the pressure of want urged him to try for a post far beneath his earlier prospects, and he gained it. He holds it still, for he has no vices, and his domestic life has kept up a sweetening current of motive around and within him. Nevertheless, the bitter flavour mingling itself with all topics, the premature weariness and withering, are irrevocably there. It is as if he had gone through a disease which alters what we call the constitution. He has long ceased to talk eagerly of the ideas which possess him, or to attempt making proselytes. The dial has moved onward, and he himself sees many of his former guesses in a new light. On the other hand, he has seen what he foreboded, that the main idea which was at the root of his too rash theorising has been adopted by Grampus and received with general respect, no reference being heard to the ridiculous

figure this important conception made when ushered in by the incompetent "Others."

Now and then, on rare occasions, when a sympathetic *tête-à-tête* has restored some of his old expansiveness, he will tell a companion in a railway carriage, or other place of meeting favourable to autobiographical confidences, what has been the course of things in his particular case, as an example of the justice to be expected of the world. The companion usually allows for the bitterness of a disappointed man, and is secretly disinclined to believe that Grampus was to blame.

IV.

A MAN SURPRISED AT HIS ORIGINALITY

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AMONG the many acute sayings of La Rochefoucauld, there is hardly one more acute than this: "La plus grande ambition n'en a pas la moindre apparence lorsqu'elle se rencontre dans une impossibilité absolue d'arriver où elle aspire." Some of us might do well to use this hint in our treatment of acquaintances and friends from whom we are expecting gratitude because we are so very kind in thinking of them, inviting them, and even listening to what they say—considering how insignificant they must feel themselves to be. We are often fallaciously confident in supposing that our friend's state of mind is appropriate to our moderate estimate of his importance:

almost as if we imagined the humble mollusc (so useful as an illustration) to have a sense of his own exceeding softness and low place in the scale of being. Your mollusc, on the contrary, is inwardly objecting to every other grade of solid rather than to himself. Accustomed to observe what we think an unwarrantable conceit exhibiting itself in ridiculous pretensions and forwardness to play the lion's part, in obvious self-complacency and loud peremptoriness, we are not on the alert to detect the egoistic claims of a more exorbitant kind often hidden under an apparent neutrality or an acquiescence in being put out of the question.

Thoughts of this kind occurred to me yesterday when I saw the name of Lentulus in the obituary. The majority of his acquaintances, I imagine, have always thought of him as a man justly unpretending and as nobody's rival; but some of them have perhaps been struck with surprise at his reserve in praising the works of his contemporaries, and have now and then felt themselves in need of a key to his remarks on men of celebrity in various departments. He was a man of fair posi-

tion, deriving his income from a business in which he did nothing, at leisure to frequent clubs and at ease in giving dinners; well-looking, polite, and generally acceptable in society as a part of what we may call its bread-crumb — the neutral basis needful for the plums and spice. Why, then, did he speak of the modern Maro or the modern Flaccus with a peculiarity in his tone of assent to other people's praise which might almost have led you to suppose that the eminent poet had borrowed money of him and showed an indisposition to repay? He had no criticism to offer, no sign of objection more specific than a slight cough, a scarcely perceptible pause before assenting, and an air of self-control in his utterance—as if certain considerations had determined him not to inform against the so-called poet, who to his knowledge was a mere versifier. If you had questioned him closely, he would perhaps have confessed that he did think something better might be done in the way of Eclogues and Georgics, or of Odes and Epodes, and that to his mind poetry was something very different from what had hitherto been known under that name.

For my own part, being of a superstitious nature, given readily to imagine alarming causes, I immediately, on first getting these mystic hints from Lentulus, concluded that he held a number of entirely original poems, or at the very least a revolutionary treatise on poetics, in that melancholy manuscript state to which works excelling all that is ever printed are necessarily condemned; and I was long timid in speaking of the poets when he was present. For what might not Lentulus have done, or be profoundly aware of, that would make my ignorant impressions ridiculous? One cannot well be sure of the negative in such a case, except through certain positives that bear witness to it; and those witnesses are not always to be got hold of. But time wearing on, I perceived that the attitude of Lentulus towards the philosophers was essentially the same as his attitude towards the poets; nay, there was something so much more decided in his mode of closing his mouth after brief speech on the former, there was such an air of rapt consciousness in his private hints as to his conviction that all thinking hitherto had been

an elaborate mistake, and as to his own power of conceiving a sound basis for a lasting superstructure, that I began to believe less in the poetical stores, and to infer that the line of Lentulus lay rather in the rational criticism of our beliefs and in systematic construction. In this case I did not figure to myself the existence of formidable manuscripts ready for the press; for great thinkers are known to carry their theories growing within their minds long before committing them to paper, and the ideas which made a new passion for them when their locks were jet or auburn, remain perilously unwritten, an inwardly developing condition of their successive selves, until the locks are grey or scanty. I only meditated improvingly on the way in which a man of exceptional faculties, and even carrying within him some of that fierce refiner's fire which is to purge away the dross of human error, may move about in society totally unrecognised, regarded as a person whose opinion is superfluous, and only rising into a power in emergencies of threatened black-balling. Imagine a Descartes or a Locke being recognised for nothing more than a good fellow and

a perfect gentleman—what a painful view does such a picture suggest of impenetrable dulness in the society around them!

I would at all times rather be reduced to a cheaper estimate of a particular person, if by that means I can get a more cheerful view of my fellow-men generally; and I confess that in a certain curiosity which led me to cultivate Lentulus's acquaintance, my hope leaned to the discovery that he was a less remarkable man than he had seemed to imply. It would have been a grief to discover that he was bitter or malicious, but by finding him to be neither a mighty poet, nor a revolutionary poetical critic, nor an epoch-making philosopher, my admiration for the poets and thinkers whom he rated so low would recover all its buoyancy, and I should not be left to trust to that very suspicious sort of merit which constitutes an exception in the history of mankind, and recommends itself as the total abolitionist of all previous claims on our confidence. You are not greatly surprised at the infirm logic of the coachman who would persuade you to engage him by insisting that any other would be sure to rob

you in the matter of hay and corn, thus demanding a difficult belief in him as the sole exception from the frailties of his calling; but it is rather astonishing that the wholesale decriers of mankind and its performances should be even more unwary in their reasoning than the coachman, since each of them not merely confides in your regarding himself as an exception, but overlooks the almost certain fact that you are wondering whether he inwardly excepts *you*. Now, conscious of entertaining some common opinions which seemed to fall under the mildly intimated but sweeping ban of Lentulus, my self-complacency was a little concerned.

Hence I deliberately attempted to draw out Lentulus in private dialogue, for it is the reverse of injury to a man to offer him that hearing which he seems to have found nowhere else. And for whatever purposes silence may be equal to gold, it cannot be safely taken as an indication of specific ideas. I sought to know why Lentulus was more than indifferent to the poets, and what was that new poetry which he had either written or, as to its principles, distinctly conceived. But

I presently found that he knew very little of any particular poet, and had a general notion of poetry as the use of artificial language to express unreal sentiments: he instanced "The Giaour," "Lalla Rookh," "The Pleasures of Hope," and "Ruin seize thee, ruthless King;" adding, "and plenty more." On my observing that he probably preferred a larger, simpler style, he emphatically assented. "Have you not," said I, "written something of that order?" "No; but I often compose as I go along. I see how things might be written as fine as Ossian, only with true ideas. The world has no notion what poetry will be."

It was impossible to disprove this, and I am always glad to believe that the poverty of our imagination is no measure of the world's resources. Our posterity will no doubt get fuel in ways that we are unable to devise for them. But what this conversation persuaded me of was, that the birth with which the mind of Lentulus was pregnant could not be poetry, though I did not question that he composed as he went along, and that the exercise was accompanied with a great sense of power. This is a frequent experience in dreams, and

much of our waking experience is but a dream in the daylight. Nay, for what I saw, the compositions might be fairly classed as Ossianic. But I was satisfied that Lentulus could not disturb my grateful admiration for the poets of all ages by eclipsing them, or by putting them under a new electric light of criticism.

Still, he had himself thrown the chief emphasis of his protest and his consciousness of corrective illumination on the philosophic thinking of our race; and his tone in assuring me that everything which had been done in that way was wrong — that Plato, Robert Owen, and Dr Tuffle who wrote in the 'Regulator,' were all equally mistaken—gave my superstitious nature a thrill of anxiety. After what had passed about the poets, it did not seem likely that Lentulus had all systems by heart; but who could say he had not seized that thread which may somewhere hang out loosely from the web of things and be the clue of unravelment? We need not go far to learn that a prophet is not made by erudition. Lentulus at least had not the bias of a school; and if it turned out that he was in agreement

with any celebrated thinker, ancient or modern, the agreement would have the value of an undesigned coincidence not due to forgotten reading. It was therefore with renewed curiosity that I engaged him on this large subject — the universal erroneousness of thinking up to the period when Lentulus began that process. And here I found him more copious than on the theme of poetry. He admitted that he did contemplate writing down his thoughts, but his difficulty was their abundance. Apparently he was like the woodcutter entering the thick forest and saying, "Where shall I begin?" The same obstacle appeared in a minor degree to cling about his verbal exposition, and accounted perhaps for his rather helter-skelter choice of remarks bearing on the number of unaddressed letters sent to the post-office; on what logic really is, as tending to support the buoyancy of human mediums and mahogany tables; on the probability of all miracles under all religions when explained by hidden laws, and my unreasonableness in supposing that their profuse occurrence at half a guinea an hour in recent times was anything more than a

coincidence; on the haphazard way in which marriages are determined—showing the baselessness of social and moral schemes; and on his expectation that he should offend the scientific world when he told them what he thought of electricity as an agent.

No man's appearance could be graver or more gentleman-like than that of Lentulus as we walked along the Mall while he delivered these observations, understood by himself to have a regenerative bearing on human society. His wristbands and black gloves, his hat and nicely clipped hair, his laudable moderation in beard, and his evident discrimination in choosing his tailor, all seemed to excuse the prevalent estimate of him as a man untainted with heterodoxy, and likely to be so unencumbered with opinions that he would always be useful as an assenting and admiring listener. Men of science seeing him at their lectures doubtless flattered themselves that he came to learn from them; the philosophic ornaments of our time, expounding some of their luminous ideas in the social circle, took the meditative gaze of Lentulus for one of surprise not unmixed with a just reverence at such close reasoning towards

so novel a conclusion; and those who are called men of the world considered him a good fellow who might be asked to vote for a friend of their own and would have no troublesome notions to make him unaccommodating. You perceive how very much they were all mistaken, except in qualifying him as a good fellow.

This Lentulus certainly was, in the sense of being free from envy, hatred, and malice; and such freedom was all the more remarkable an indication of native benignity, because of his gaseous, illimitably expansive conceit. Yes, conceit; for that his enormous and contentedly ignorant confidence in his own rambling thoughts was usually clad in a decent silence, is no reason why it should be less strictly called by the name directly implying a complacent self-estimate unwarranted by performance. Nay, the total privacy in which he enjoyed his consciousness of inspiration was the very condition of its undisturbed placid nourishment and gigantic growth. Your audibly arrogant man exposes himself to tests: in attempting to make an impression on others he may possibly (not always) be made to feel his own lack of definiteness; and the demand

for definiteness is to all of us a needful check on vague depreciation of what others do, and vague ecstatic trust in our own superior ability. But Lentulus was at once so unreceptive, and so little gifted with the power of displaying his miscellaneous deficiency of information, that there was really nothing to hinder his astonishment at the spontaneous crop of ideas which his mind secretly yielded. If it occurred to him that there were more meanings than one for the word "motive," since it sometimes meant the end aimed at and sometimes the feeling that prompted the aiming, and that the word "cause" was also of changeable import, he was naturally struck with the truth of his own perception, and was convinced that if this vein were well followed out much might be made of it. Men were evidently in the wrong about cause and effect, else why was society in the confused state we behold? And as to motive, Lentulus felt that when he came to write down his views he should look deeply into this kind of subject and show up thereby the anomalies of our social institutions; meanwhile the various aspects of "motive" and "cause" flitted about among

the motley crowd of ideas which he regarded as original, and pregnant with reformative efficacy. For his unaffected goodwill made him regard all his insight as only valuable because it tended towards reform.

The respectable man had got into his illusory maze of discoveries by letting go that clue of conformity in his thinking which he had kept fast hold of in his tailoring and manners. He regarded heterodoxy as a power in itself, and took his inacquaintance with doctrines for a creative dissidence. But his epitaph needs not to be a melancholy one. His benevolent disposition was more effective for good than his silent presumption for harm. He might have been mischievous but for the lack of words: instead of being astonished at his inspirations in private, he might have clad his addled originalities, disjointed commonplaces, blind denials, and balloon-like conclusions, in that mighty sort of language which would have made a new Koran for a knot of followers. I mean no disrespect to the ancient Koran, but one would not desire the roc to lay more eggs and give us a whole wing-flapping brood to soar and make twilight.

Peace be with Lentulus, for he has left us in peace. Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact—from calling on us to look through a heap of millet-seed in order to be sure that there is no pearl in it.

V.

A TOO DEFERENTIAL MAN

V.

A TOO DEFERENTIAL MAN.

A LITTLE unpremeditated insincerity must be indulged under the stress of social intercourse. The talk even of an honest man must often represent merely his wish to be inoffensive or agreeable rather than his genuine opinion or feeling on the matter in hand. His thought, if uttered, might be wounding; or he has not the ability to utter it with exactness and snatches at a loose paraphrase; or he has really no genuine thought on the question and is driven to fill up the vacancy by borrowing the remarks in vogue. These are the winds and currents we have all to steer amongst, and they are often too strong for our truthfulness or our wit. Let us not bear too hardly on each other for this common incidental frailty,

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or think that we rise superior to it by dropping all considerateness and deference.

But there are studious, deliberate forms of insincerity which it is fair to be impatient with: Hinze's, for example. From his name you might suppose him to be German: in fact, his family is Alsatian, but has been settled in England for more than one generation. He is the superlatively deferential man, and walks about with murmured wonder at the wisdom and discernment of everybody who talks to him. He cultivates the low-toned *tête-à-tête*, keeping his hat carefully in his hand and often stroking it, while he smiles with downcast eyes, as if to relieve his feelings under the pressure of the remarkable conversation which it is his honour to enjoy at the present moment. I confess to some rage on hearing him yesterday talking to Felicia, who is certainly a clever woman, and, without any unusual desire to show her cleverness, occasionally says something of her own or makes an allusion which is not quite common. Still, it must happen to her as to every one else to speak of many subjects on which the best things were said long ago, and in conversation

with a person who has been newly introduced those well-worn themes naturally recur as a further development of salutations and preliminary media of understanding, such as pipes, chocolate, or mastic-chewing, which serve to confirm the impression that our new acquaintance is on a civilised footing and has enough regard for formulas to save us from shocking outbursts of individualism, to which we are always exposed with the tamest bear or baboon. Considered purely as a matter of information, it cannot any longer be important for us to learn that a British subject included in the last census holds Shakspere to be supreme in the presentation of character; still, it is as admissible for any one to make this statement about himself as to rub his hands and tell you that the air is brisk, if only he will let it fall as a matter of course, with a parenthetic lightness, and not announce his adhesion to a commonplace with an emphatic insistance, as if it were a proof of singular insight. We mortals should chiefly like to talk to each other out of goodwill and fellowship, not for the sake of hearing revelations or being stimulated by witticisms; and I have

usually found that it is the rather dull person who appears to be disgusted with his contemporaries because they are not always strikingly original, and to satisfy whom the party at a country house should have included the prophet Isaiah, Plato, Francis Bacon, and Voltaire. It is always your heaviest bore who is astonished at the tameness of modern celebrities: naturally; for a little of his company has reduced them to a state of flaccid fatigue. It is right and meet that there should be an abundant utterance of good sound commonplaces. Part of an agreeable talker's charm is that he lets them fall continually with no more than their due emphasis. Giving a pleasant voice to what we are all well assured of, makes a sort of wholesome air for more special and dubious remark to move in.

Hence it seemed to me far from unbecoming in Felicia that in her first dialogue with Hinze, previously quite a stranger to her, her observations were those of an ordinarily refined and well-educated woman on standard subjects, and might have been printed in a manual of polite topics and creditable opinions. She had no desire to astonish a man of whom

she had heard nothing particular. It was all the more exasperating to see and hear Hinze's reception of her well-bred conformities. Felicia's acquaintances know her as the suitable wife of a distinguished man, a sensible, vivacious, kindly-disposed woman, helping her husband with graceful apologies written and spoken, and making her receptions agreeable to all comers. But you would have imagined that Hinze had been prepared by general report to regard this introduction to her as an opportunity comparable to an audience of the Delphic Sibyl. When she had delivered herself on the changes in Italian travel, on the difficulty of reading Ariosto in these busy times, on the want of equilibrium in French political affairs, and on the pre-eminence of German music, he would know what to think. Felicia was evidently embarrassed by his reverent wonder, and, in dread lest she should seem to be playing the oracle, became somewhat confused, stumbling on her answers rather than choosing them. But this made no difference to Hinze's rapt attention and subdued eagerness of inquiry. He continued to put large questions, bending his head

slightly that his eyes might be a little lifted in awaiting her reply.

"What, may I ask, is your opinion as to the state of Art in England?"

"Oh," said Felicia, with a light deprecatory laugh, "I think it suffers from two diseases—bad taste in the patrons and want of inspiration in the artists."

"That is true indeed," said Hinze, in an undertone of deep conviction. "You have put your finger with strict accuracy on the causes of decline. To a cultivated taste like yours this must be particularly painful."

"I did not say there was actual decline," said Felicia, with a touch of *brusquerie*. "I don't set myself up as the great personage whom nothing can please."

"That would be too severe a misfortune for others," says my complimentary ape. "You approve, perhaps, of Rosemary's 'Babes in the Wood,' as something fresh and *naïve* in sculpture?"

"I think it enchanting."

"Does he know that? Or *will* you permit me to tell him?"

"Heaven forbid! It would be an imperti-

nence in me to praise a work of his—to pronounce on its quality; and that I happen to like it can be of no consequence to him."

Here was an occasion for Hinze to smile down on his hat and stroke it—Felicia's ignorance that her praise was inestimable being peculiarly noteworthy to an observer of mankind. Presently he was quite sure that her favourite author was Shakspere, and wished to know what she thought of Hamlet's madness. When she had quoted Wilhelm Meister on this point, and had afterwards testified that "Lear" was beyond adequate presentation, that "Julius Cæsar" was an effective acting play, and that a poet may know a good deal about human nature while knowing little of geography, Hinze appeared so impressed with the plenitude of these revelations that he recapitulated them, weaving them together with threads of compliment—"As you very justly observed;" and—"It is most true, as you say;" and—"It were well if others noted what you have remarked."

Some listeners incautious in their epithets would have called Hinze an "ass." For my part I would never insult that intelligent and

unpretending animal who no doubt brays with perfect simplicity and substantial meaning to those acquainted with his idiom, and if he feigns more submission than he feels, has weighty reasons for doing so—I would never, I say, insult that historic and ill-appreciated animal, the ass, by giving his name to a man whose continuous pretence is so shallow in its motive, so unexcused by any sharp appetite as this of Hinze's.

But perhaps you would say that his adulatory manner was originally adopted under strong promptings of self-interest, and that his absurdly over-acted deference to persons from whom he expects no patronage is the unreflecting persistence of habit—just as those who live with the deaf will shout to everybody else.

And you might indeed imagine that in talking to Tulpian, who has considerable interest at his disposal, Hinze had a desired appointment in his mind. Tulpian is appealed to on innumerable subjects, and if he is unwilling to express himself on any one of them, says so with instructive copiousness: he is much listened to, and his utterances are registered and

reported with more or less exactitude. But I think he has no other listener who comports himself as Hinze does — who, figuratively speaking, carries about a small spoon ready to pick up any dusty crumb of opinion that the eloquent man may have let drop. Tulpian, with reverence be it said, has some rather absurd notions, such as a mind of large discourse often finds room for: they slip about among his higher conceptions and multitudinous acquirements like disreputable characters at a national celebration in some vast cathedral, where to the ardent soul all is glorified by rainbow light and grand associations: any vulgar detective knows them for what they are. But Hinze is especially fervid in his desire to hear Tulpian dilate on his crotchets, and is rather troublesome to bystanders in asking them whether they have read the various fugitive writings in which these crotchets have been published. If an expert is explaining some matter on which you desire to know the evidence, Hinze teases you with Tulpian's guesses, and asks the expert what he thinks of them.

In general, Hinze delights in the citation

of opinions, and would hardly remark that the sun shone without an air of respectful appeal or fervid adhesion. The 'Iliad,' one sees, would impress him little if it were not for what Mr Fugleman has lately said about it; and if you mention an image or sentiment in Chaucer he seems not to heed the bearing of your reference, but immediately tells you that Mr Hautboy, too, regards Chaucer as a poet of the first order, and he is delighted to find that two such judges as you and Hautboy are at one.

What is the reason of all this subdued ecstasy, moving about, hat in hand, with well-dressed hair and attitudes of unimpeachable correctness? Some persons conscious of sagacity decide at once that Hinze knows what he is about in flattering Tulpian, and has a carefully appraised end to serve though they may not see it. They are misled by the common mistake of supposing that men's behaviour, whether habitual or occasional, is chiefly determined by a distinctly conceived motive, a definite object to be gained or a definite evil to be avoided. The truth is, that, the primitive wants of nature once tolerably satisfied, the

majority of mankind, even in a civilised life full of solicitations, are with difficulty aroused to the distinct conception of an object towards which they will direct their actions with careful adaptation, and it is yet rarer to find one who can persist in the systematic pursuit of such an end. Few lives are shaped, few characters formed, by the contemplation of definite consequences seen from a distance and made the goal of continuous effort or the beacon of a constantly avoided danger: such control by foresight, such vivid picturing and practical logic are the distinction of exceptionally strong natures; but society is chiefly made up of human beings whose daily acts are all performed either in unreflecting obedience to custom and routine or from immediate promptings of thought or feeling to execute an immediate purpose. They pay their poor-rates, give their vote in affairs political or parochial, wear a certain amount of starch, hinder boys from tormenting the helpless, and spend money on tedious observances called pleasures, without mentally adjusting these practices to their own well-understood interest or to the general, ultimate welfare of the human race; and when

they fall into ungraceful compliment, excessive smiling or other luckless efforts of complaisant behaviour, these are but the tricks or habits gradually formed under the successive promptings of a wish to be agreeable, stimulated day by day without any widening resources for gratifying the wish. It does not in the least follow that they are seeking by studied hypocrisy to get something for themselves. And so with Hinze's deferential bearing, complimentary parentheses, and worshipful tones, which seem to some like the over-acting of a part in a comedy. He expects no appointment or other appreciable gain through Tulpian's favour; he has no doubleness towards Felicia; there is no sneering or backbiting obverse to his ecstatic admiration. He is very well off in the world, and cherishes no unsatisfied ambition that could feed design and direct flattery. As you perceive, he has had the education and other advantages of a gentleman without being conscious of marked result, such as a decided preference for any particular ideas or functions: his mind is furnished as hotels are, with everything for occasional and transient use. But one cannot

be an Englishman and gentleman in general: it is in the nature of things that one must have an individuality, though it may be of an often-repeated type. As Hinze in growing to maturity had grown into a particular form and expression of person, so he necessarily gathered a manner and frame of speech which made him additionally recognisable. His nature is not tuned to the pitch of a genuine direct admiration, only to an attitudinising deference which does not fatigue itself with the formation of real judgments. All human achievement must be wrought down to this spoon-meat — this mixture of other persons' washy opinions and his own flux of reverence for what is third-hand, before Hinze can find a relish for it.

He has no more leading characteristic than the desire to stand well with those who are justly distinguished; he has no base admirations, and you may know by his entire presentation of himself, from the management of his hat to the angle at which he keeps his right foot, that he aspires to correctness. Desiring to behave becomingly and also to make a figure in dialogue, he is only like the

bad artist whose picture is a failure. We may pity these ill-gifted strivers, but not pretend that their works are pleasant to behold. A man is bound to know something of his own weight and muscular dexterity, and the puny athlete is called foolish before he is seen to be thrown. Hinze has not the stuff in him to be at once agreeably conversational and sincere, and he has got himself up to be at all events agreeably conversational. Notwithstanding this deliberateness of intention in his talk he is unconscious of falsity, for he has not enough of deep and lasting impression to find a contrast or diversity between his words and his thoughts. He is not fairly to be called a hypocrite, but I have already confessed to the more exasperation at his make-believe reverence, because it has no deep hunger to excuse it.

VI.

ONLY TEMPER

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WHAT is temper? Its primary meaning, the proportion and mode in which qualities are mingled, is much neglected in popular speech, yet even here the word often carries a reference to an habitual state or general tendency of the organism in distinction from what are held to be specific virtues and vices. As people confess to bad memory without expecting to sink in mental reputation, so we hear a man declared to have a bad temper and yet glorified as the possessor of every high quality. When he errs or in any way commits himself, his temper is accused, not his character, and it is understood that but for a brutal bearish mood he is kindness itself. If he kicks small animals, swears violently at a servant who mis-

takes orders, or is grossly rude to his wife, it is remarked apologetically that these things mean nothing—they are all temper.

Certainly there is a limit to this form of apology, and the forgery of a bill, or the ordering of goods without any prospect of paying for them, has never been set down to an unfortunate habit of sulkiness or of irascibility. But on the whole there is a peculiar exercise of indulgence towards the manifestations of bad temper which tends to encourage them, so that we are in danger of having among us a number of virtuous persons who conduct themselves detestably, just as we have hysterical patients who, with sound organs, are apparently labouring under many sorts of organic disease. Let it be admitted, however, that a man may be "a good fellow" and yet have a bad temper, so bad that we recognise his merits with reluctance, and are inclined to resent his occasionally amiable behaviour as an unfair demand on our admiration.

Touchwood is that kind of good fellow. He is by turns insolent, quarrelsome, repulsively haughty to innocent people who approach him with respect, neglectful of his friends, angry in

face of legitimate demands, procrastinating in the fulfilment of such demands, prompted to rude words and harsh looks by a moody disgust with his fellow-men in general—and yet, as everybody will assure you, the soul of honour, a steadfast friend, a defender of the oppressed, an affectionate-hearted creature. Pity that, after a certain experience of his moods, his intimacy becomes insupportable! A man who uses his balmorals to tread on your toes with much frequency and an unmistakeable emphasis may prove a fast friend in adversity, but meanwhile your adversity has not arrived and your toes are tender. The daily sneer or growl at your remarks is not to be made amends for by a possible eulogy or defence of your understanding against depreciators who may not present themselves, and on an occasion which may never arise. I cannot submit to a chronic state of blue and green bruise as a form of insurance against an accident.

Touchwood's bad temper is of the contradicting pugnacious sort. He is the honourable gentleman in opposition, whatever proposal or proposition may be broached, and when others join him he secretly damns their superfluous

agreement, quickly discovering that his way of stating the case is not exactly theirs. An invitation or any sign of expectation throws him into an attitude of refusal. Ask his concurrence in a benevolent measure: he will not decline to give it, because he has a real sympathy with good aims; but he complies resentfully, though where he is let alone he will do much more than any one would have thought of asking for. No man would shrink with greater sensitiveness from the imputation of not paying his debts, yet when a bill is sent in with any promptitude he is inclined to make the tradesman wait for the money he is in such a hurry to get. One sees that this antagonistic temper must be much relieved by finding a particular object, and that its worst moments must be those where the mood is that of vague resistance, there being nothing specific to oppose. Touchwood is never so little engaging as when he comes down to breakfast with a cloud on his brow, after parting from you the night before with an affectionate effusiveness at the end of a confidential conversation which has assured you of mutual understanding. Impossible that you can have committed any

offence. If mice have disturbed him, that is not your fault; but, nevertheless, your cheerful greeting had better not convey any reference to the weather, else it will be met by a sneer which, taking you unawares, may give you a crushing sense that you make a poor figure with your cheerfulness, which was not asked for. Some daring person perhaps introduces another topic, and uses the delicate flattery of appealing to Touchwood for his opinion, the topic being included in his favourite studies. An indistinct muttering, with a look at the carving-knife in reply, teaches that daring person how ill he has chosen a market for his deference. If Touchwood's behaviour affects you very closely you had better break your leg in the course of the day: his bad temper will then vanish at once; he will take a painful journey on your behalf; he will sit up with you night after night; he will do all the work of your department so as to save you from any loss in consequence of your accident; he will be even uniformly tender to you till you are well on your legs again, when he will some fine morning insult you without provocation, and make you wish that his generous good-

ness to you had not closed your lips against retort.

It is not always necessary that a friend should break his leg for Touchwood to feel compunction and endeavour to make amends for his bearishness or insolence. He becomes spontaneously conscious that he has misbehaved, and he is not only ashamed of himself, but has the better prompting to try and heal any wound he has inflicted. Unhappily the habit of being offensive "without meaning it" leads usually to a way of making amends which the injured person cannot but regard as a being amiable without meaning it. The kindnesses, the complimentary indications or assurances, are apt to appear in the light of a penance adjusted to the foregoing lapses, and by the very contrast they offer call up a keener memory of the wrong they atone for. They are not a spontaneous prompting of goodwill, but an elaborate compensation. And, in fact, Dion's atoning friendliness has a ring of artificiality. Because he formerly disguised his good feeling towards you he now expresses more than he quite feels. It is in vain. Having made you extremely uncomfortable last

week he has absolutely diminished his power of making you happy to-day: he struggles against this result by excessive effort, but he has taught you to observe his fitfulness rather than to be warmed by his episodic show of regard.

I suspect that many persons who have an uncertain, incalculable temper flatter themselves that it enhances their fascination; but perhaps they are under the prior mistake of exaggerating the charm which they suppose to be thus strengthened; in any case they will do well not to trust in the attractions of caprice and moodiness for a long continuance or for close intercourse. A pretty woman may fan the flame of distant adorers by harassing them, but if she lets one of them make her his wife, the point of view from which he will look at her poutings and tossings and mysterious inability to be pleased will be seriously altered. And if slavery to a pretty woman, which seems among the least conditional forms of abject service, will not bear too great a strain from her bad temper even though her beauty remain the same, it is clear that a man whose claims lie in his high character or high per-

formances had need impress us very constantly with his peculiar value and indispensableness, if he is to test our patience by an uncertainty of temper which leaves us absolutely without grounds for guessing how he will receive our persons or humbly advanced opinions, or what line he will take on any but the most momentous occasions.

For it is among the repulsive effects of this bad temper, which is supposed to be compatible with shining virtues, that it is apt to determine a man's sudden adhesion to an opinion, whether on a personal or impersonal matter, without leaving him time to consider his grounds. The adhesion is sudden and momentary, but it either forms a precedent for his line of thought and action, or it is presently seen to have been inconsistent with his true mind. This determination of partisanship by temper has its worst effects in the career of the public man, who is always in danger of getting so enthralled by his own words that he looks into facts and questions not to get rectifying knowledge, but to get evidence that will justify his actual attitude which was assumed under an impulse dependent on something

else than knowledge. There has been plenty of insistance on the evil of swearing by the words of a master, and having the judgment uniformly controlled by a "He said it;" but a much worse woe to befall a man is to have every judgment controlled by an "I said it" —to make a divinity of his own short-sightedness or passion-led aberration and explain the world in its honour. There is hardly a more pitiable degradation than this for a man of high gifts. Hence I cannot join with those who wish that Touchwood, being young enough to enter on public life, should get elected for Parliament and use his excellent abilities to serve his country in that conspicuous manner. For hitherto, in the less momentous incidents of private life, his capricious temper has only produced the minor evil of inconsistency, and he is even greatly at ease in contradicting himself, provided he can contradict you, and disappoint any smiling expectation you may have shown that the impressions you are uttering are likely to meet with his sympathy, considering that the day before he himself gave you the example which your mind is following. He is at least

free from those fetters of self-justification which are the curse of parliamentary speaking, and what I rather desire for him is that he should produce the great book which he is generally pronounced capable of writing, and put his best self imperturbably on record for the advantage of society; because I should then have steady ground for bearing with his diurnal incalculableness, and could fix my gratitude as by a strong staple to that unvarying monumental service. Unhappily, Touchwood's great powers have been only so far manifested as to be believed in, not demonstrated. Everybody rates them highly, and thinks that whatever he chose to do would be done in a first-rate manner. Is it his love of disappointing complacent expectancy which has gone so far as to keep up this lamentable negation, and made him resolve not to write the comprehensive work which he would have written if nobody had expected it of him?

One can see that if Touchwood were to become a public man and take to frequent speaking on platforms or from his seat in the House, it would hardly be possible for him to maintain much integrity of opinion, or to

avoid courses of partisanship which a healthy public sentiment would stamp with discredit. Say that he were endowed with the purest honesty, it would inevitably be dragged captive by this mysterious, Protean bad temper. There would be the fatal public necessity of justifying oratorical Temper which had got on its legs in its bitter mood and made insulting imputations, or of keeping up some decent show of consistency with opinions vented out of Temper's contradictoriness. And words would have to be followed up by acts of adhesion.

Certainly if a bad-tempered man can be admirably virtuous, he must be so under extreme difficulties. I doubt the possibility that a high order of character can coexist with a temper like Touchwood's. For it is of the nature of such temper to interrupt the formation of healthy mental habits, which depend on a growing harmony between perception, conviction, and impulse. There may be good feelings, good deeds—for a human nature may pack endless varieties and blessed inconsistencies in its windings—but it is essential to what is worthy to be called high character,

that it may be safely calculated on, and that its qualities shall have taken the form of principles or laws habitually, if not perfectly, obeyed.

If a man frequently passes unjust judgments, takes up false attitudes, intermits his acts of kindness with rude behaviour or cruel words, and falls into the consequent vulgar error of supposing that he can make amends by laboured agreeableness, I cannot consider such courses any the less ugly because they are ascribed to "temper." Especially I object to the assumption that his having a fundamentally good disposition is either an apology or a compensation for his bad behaviour. If his temper yesterday made him lash the horses, upset the curricle and cause a breakage in my rib, I feel it no compensation that to-day he vows he will drive me anywhere in the gentlest manner any day as long as he lives. Yesterday was what it was, my rib is paining me, it is not a main object of my life to be driven by Touchwood—and I have no confidence in his lifelong gentleness. The utmost form of placability I am capable of is to try and remember his better deeds already

performed, and, mindful of my own offences, to bear him no malice. But I cannot accept his amends.

If the bad-tempered man wants to apologise he had need to do it on a large public scale, make some beneficent discovery, produce some stimulating work of genius, invent some powerful process—prove himself such a good to contemporary multitudes and future generations, as to make the discomfort he causes his friends and acquaintances a vanishing quality, a trifle even in their own estimate.

VII.

A POLITICAL MOLECULE

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THE most arrant denier must admit that a man often furthers larger ends than he is conscious of, and that while he is transacting his particular affairs with the narrow pertinacity of a respectable ant, he subserves an economy larger than any purpose of his own. Society is happily not dependent for the growth of fellowship on the small minority already endowed with comprehensive sympathy: any molecule of the body politic working towards his own interest in an orderly way gets his understanding more or less penetrated with the fact that his interest is included in that of a large number. I have watched several political molecules being educated in this way by the nature of things into a faint feeling of

fraternity. But at this moment I am thinking of Spike, an elector who voted on the side of Progress though he was not inwardly attached to it under that name. For abstractions are deities having many specific names, local habitations, and forms of activity, and so get a multitude of devout servants who care no more for them under their highest titles than the celebrated person who, putting with forcible brevity a view of human motives now much insisted on, asked what Posterity had done for him that he should care for Posterity? To many minds even among the ancients (thought by some to have been invariably poetical) the goddess of wisdom was doubtless worshipped simply as the patroness of spinning and weaving. Now spinning and weaving from a manufacturing, wholesale point of view, was the chief form under which Spike from early years had unconsciously been a devotee of Progress.

He was a political molecule of the most gentlemanlike appearance, not less than six feet high, and showing the utmost nicety in the care of his person and equipment. His umbrella was especially remarkable for its

neatness, though perhaps he swung it unduly in walking. His complexion was fresh, his eyes small, bright, and twinkling. He was seen to great advantage in a hat and great-coat — garments frequently fatal to the impressiveness of shorter figures; but when he was uncovered in the drawing-room, it was impossible not to observe that his head shelved off too rapidly from the eyebrows towards the crown, and that his length of limb seemed to have used up his mind so as to cause an air of abstraction from conversational topics. He appeared, indeed, to be preoccupied with a sense of his exquisite cleanliness, clapped his hands together and rubbed them frequently, straightened his back, and even opened his mouth and closed it again with a slight snap, apparently for no other purpose than the confirmation to himself of his own powers in that line. These are innocent exercises, but they are not such as give weight to a man's personality. Sometimes Spike's mind, emerging from its preoccupation, burst forth in a remark delivered with smiling zest; as, that he did like to see gravel walks well rolled, or that a lady should always wear the best jewellery, or that a bride

was a most interesting object; but finding these ideas received rather coldly, he would relapse into abstraction, draw up his back, wrinkle his brows longitudinally, and seem to regard society, even including gravel walks, jewellery, and brides, as essentially a poor affair. Indeed his habit of mind was desponding, and he took melancholy views as to the possible extent of human pleasure and the value of existence. Especially after he had made his fortune in the cotton manufacture, and had thus attained the chief object of his ambition—the object which had engaged his talent for order and persevering application. For his easy leisure caused him much *ennui*. He was abstemious, and had none of those temptations to sensual excess which fill up a man's time first with indulgence and then with the process of getting well from its effects. He had not, indeed, exhausted the sources of knowledge, but here again his notions of human pleasure were narrowed by his want of appetite; for though he seemed rather surprised at the consideration that Alfred the Great was a Catholic, or that apart from the Ten Commandments any conception of moral conduct

had occurred to mankind, he was not stimulated to further inquiries on these remote matters. Yet he aspired to what he regarded as intellectual society, willingly entertained beneficed clergymen, and bought the books he heard spoken of, arranging them carefully on the shelves of what he called his library, and occasionally sitting alone in the same room with them. But some minds seem well glazed by nature against the admission of knowledge, and Spike's was one of them. It was not, however, entirely so with regard to politics. He had had a strong opinion about the Reform Bill, and saw clearly that the large trading towns ought to send members. Portraits of the Reform heroes hung framed and glazed in his library: he prided himself on being a Liberal. In this last particular, as well as in not giving benefactions and not making loans without interest, he showed unquestionable firmness. On the Repeal of the Corn Laws, again, he was thoroughly convinced. His mind was expansive towards foreign markets, and his imagination could see that the people from whom we took corn might be able to take the cotton goods which they had

hitherto dispensed with. On his conduct in these political concerns, his wife, otherwise influential as a woman who belonged to a family with a title in it, and who had condescended in marrying him, could gain no hold: she had to blush a little at what was called her husband's "radicalism"—an epithet which was a very unfair impeachment of Spike, who never went to the root of anything. But he understood his own trading affairs, and in this way became a genuine, constant political element. If he had been born a little later he could have been accepted as an eligible member of Parliament, and if he had belonged to a high family he might have done for a member of the Government. Perhaps his indifference to "views" would have passed for administrative judiciousness, and he would have been so generally silent that he must often have been silent in the right place. But this is empty speculation: there is no warrant for saying what Spike would have been and known so as to have made a calculable political element, if he had not been educated by having to manage his trade. A small mind trained to useful occupation for the satisfying of private need

becomes a representative of genuine class-needs. Spike objected to certain items of legislation because they hampered his own trade, but his neighbours' trade was hampered by the same causes; and though he would have been simply selfish in a question of light or water between himself and a fellow-townsman, his need for a change in legislation, being shared by all his neighbours in trade, ceased to be simply selfish, and raised him to a sense of common injury and common benefit. True, if the law could have been changed for the benefit of his particular business, leaving the cotton trade in general in a sorry condition while he prospered, Spike might not have thought that result intolerably unjust; but the nature of things did not allow of such a result being contemplated as possible; it allowed of an enlarged market for Spike only through the enlargement of his neighbours' market, and the Possible is always the ultimate master of our efforts and desires. Spike was obliged to contemplate a general benefit, and thus became public-spirited in spite of himself. Or rather, the nature of things transmuted his active egoism into a demand for a public benefit.

Certainly if Spike had been born a marquis he could not have had the same chance of being useful as a political element. But he might have had the same appearance, have been equally null in conversation, sceptical as to the reality of pleasure, and destitute of historical knowledge; perhaps even dimly disliking Jesuitism as a quality in Catholic minds, or regarding Bacon as the inventor of physical science. The depths of middle-aged gentlemen's ignorance will never be known, for want of public examinations in this branch.

VIII.

THE WATCH-DOG OF KNOWLEDGE

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MORDAX is an admirable man, ardent in intellectual work, public-spirited, affectionate, and able to find the right words in conveying ingenious ideas or elevated feeling. Pity that to all these graces he cannot add what would give them the utmost finish—the occasional admission that he has been in the wrong, the occasional frank welcome of a new idea as something not before present to his mind! But no: Mordax's self-respect seems to be of that fiery quality which demands that none but the monarchs of thought shall have an advantage over him, and in the presence of contradiction or the threat of having his notions corrected, he becomes astonishingly unscrupulous and cruel for so kindly and conscientious a man.

"You are fond of attributing those fine qualities to Mordax," said Acer, the other day, "but I have not much belief in virtues that are always requiring to be asserted in spite of appearances against them. True fairness and goodwill show themselves precisely where his are conspicuously absent. I mean, in recognising claims which the rest of the world are not likely to stand up for. It does not need much love of truth and justice in me to say that Aldebaran is a bright star, or Isaac Newton the greatest of discoverers; nor much kindliness in me to want my notes to be heard above the rest in a chorus of hallelujahs to one already crowned. It is my way to apply tests. Does the man who has the ear of the public use his advantage tenderly towards poor fellows who may be hindered of their due if he treats their pretensions with scorn? That is my test of his justice and benevolence."

My answer was, that his system of moral tests might be as delusive as what ignorant people take to be tests of intellect and learning. If the scholar or *savant* cannot answer their haphazard questions on the shortest notice, their belief in his capacity is shaken.

But the better-informed have given up the Johnsonian theory of mind as a pair of legs able to walk east or west according to choice. Intellect is no longer taken to be a ready-made dose of ability to attain eminence (or mediocrity) in all departments; it is even admitted that application in one line of study or practice has often a laming effect in other directions, and that an intellectual quality or special facility which is a furtherance in one medium of effort is a drag in another. We have convinced ourselves by this time that a man may be a sage in celestial physics and a poor creature in the purchase of seed-corn, or even in theorising about the affections; that he may be a mere fumbler in physiology and yet show a keen insight into human motives; that he may seem the "poor Poll" of the company in conversation and yet write with some humorous vigour. It is not true that a man's intellectual power is like the strength of a timber beam, to be measured by its weakest point.

Why should we any more apply that fallacious standard of what is called consistency to a man's moral nature, and argue against the existence of fine impulses or habits of feeling

in relation to his actions generally, because those better movements are absent in a class of cases which act peculiarly on an irritable form of his egoism? The mistake might be corrected by our taking notice that the ungenerous words or acts which seem to us the most utterly incompatible with good dispositions in the offender, are those which offend ourselves. All other persons are able to draw a milder conclusion. Laniger, who has a temper but no talent for repartee, having been run down in a fierce way by Mordax, is inwardly persuaded that the highly-lauded man is a wolf at heart: he is much tried by perceiving that his own friends seem to think no worse of the reckless assailant than they did before; and Corvus, who has lately been flattered by some kindness from Mordax, is unmindful enough of Laniger's feeling to dwell on this instance of good-nature with admiring gratitude. There is a fable that when the badger had been stung all over by bees, a bear consoled him by a rhapsodic account of how he himself had just breakfasted on their honey. The badger replied, peevishly, "The stings are in my flesh, and the sweetness is on your muzzle." The

bear, it is said, was surprised at the badger's want of altruism.

But this difference of sensibility between Laniger and his friends only mirrors in a faint way the difference between his own point of view and that of the man who has injured him. If those neutral, perhaps even affectionate persons, form no lively conception of what Laniger suffers, how should Mordax have any such sympathetic imagination to check him in what he persuades himself is a scourging administered by the qualified man to the unqualified? Depend upon it, his conscience, though active enough in some relations, has never given him a twinge because of his polemical rudeness and even brutality. He would go from the room where he has been tiring himself through the watches of the night in lifting and turning a sick friend, and straightway write a reply or rejoinder in which he mercilessly pilloried a Laniger who had supposed that he could tell the world something else or more than had been sanctioned by the eminent Mordax—and what was worse, had sometimes really done so. Does this nullify the genuineness of motive which made him tender to his

suffering friend? Not at all. It only proves that his arrogant egoism, set on fire, sends up smoke and flame where just before there had been the dews of fellowship and pity. He is angry and equips himself accordingly—with a penknife to give the offender a *comprachico* countenance, a mirror to show him the effect, and a pair of nailed boots to give him his dismissal. All this to teach him who the Romans really were, and to purge Inquiry of incompetent intrusion, so rendering an important service to mankind.

When a man is in a rage and wants to hurt another in consequence, he can always regard himself as the civil arm of a spiritual power, and all the more easily because there is real need to assert the righteous efficacy of indignation. I for my part feel with the Lanigers, and should object all the more to their or my being lacerated and dressed with salt, if the administrator of such torture alleged as a motive his care for Truth and posterity, and got himself pictured with a halo in consequence. In transactions between fellow-men it is well to consider a little, in the first place, what is fair and kind towards the person immediately concerned,

before we spit and roast him on behalf of the next century but one. Wide-reaching motives, blessed and glorious as they are, and of the highest sacramental virtue, have their dangers, like all else that touches the mixed life of the earth. They are archangels with awful brow and flaming sword, summoning and encouraging us to do the right and the divinely heroic, and we feel a beneficent tremor in their presence; but to learn what it is they thus summon us to do, we have to consider the mortals we are elbowing, who are of our own stature and our own appetites. I cannot feel sure how my voting will affect the condition of Central Asia in the coming ages, but I have good reason to believe that the future populations there will be none the worse off because I abstain from conjectural vilification of my opponents during the present parliamentary session, and I am very sure that I shall be less injurious to my contemporaries. On the whole, and in the vast majority of instances, the action by which we can do the best for future ages is of the sort which has a certain beneficence and grace for contemporaries. A sour father may reform prisons, but considered in his sourness he does

harm. The deed of Judas has been attributed to far-reaching views, and the wish to hasten his Master's declaration of himself as the Messiah. Perhaps—I will not maintain the contrary—Judas represented his motive in this way, and felt justified in his traitorous kiss; but my belief that he deserved, metaphorically speaking, to be where Dante saw him, at the bottom of the Malebolge, would not be the less strong because he was not convinced that his action was detestable. I refuse to accept a man who has the stomach for such treachery, as a hero impatient for the redemption of mankind and for the beginning of a reign when the kisses shall be those of peace and righteousness.

All this is by the way, to show that my apology for Mordax was not founded on his persuasion of superiority in his own motives, but on the compatibility of unfair, equivocal, and even cruel actions with a nature which, apart from special temptations, is kindly and generous; and also to enforce the need of checks from a fellow-feeling with those whom our acts immediately (not distantly) concern. Will any one be so hardy as to maintain that

an otherwise worthy man cannot be vain and arrogant? I think most of us have some interest in arguing the contrary. And it is of the nature of vanity and arrogance, if unchecked, to become cruel and self-justifying. There are fierce beasts within: chain them, chain them, and let them learn to cower before the creature with wider reason. This is what one wishes for Mordax—that his heart and brain should restrain the outleap of roar and talons.

As to his unwillingness to admit that an idea which he has not discovered is novel to him, one is surprised that quick intellect and shrewd observation do not early gather reasons for being ashamed of a mental trick which makes one among the comic parts of that various actor Conceited Ignorance.

I have a sort of valet and factotum, an excellent, respectable servant, whose spelling is so unvitiated by non-phonetic superfluities that he writes *night* as *nit*. One day, looking over his accounts, I said to him jocosely, "You are in the latest fashion with your spelling, Pummel: most people spell "night" with a *gh* between the *i* and the *t*, but the greatest

scholars now spell it as you do." "So I suppose, sir," says Pummel; "I've see it with a *gh*, but I've noways give into that myself." You would never catch Pummel in an interjection of surprise. I have sometimes laid traps for his astonishment, but he has escaped them all, either by a respectful neutrality, as of one who would not appear to notice that his master had been taking too much wine, or else by that strong persuasion of his all-knowingness which makes it simply impossible for him to feel himself newly informed. If I tell him that the world is spinning round and along like a top, and that he is spinning with it, he says, "Yes, I've heard a deal of that in my time, sir," and lifts the horizontal lines of his brow a little higher, balancing his head from side to side as if it were too painfully full. Whether I tell him that they cook puppies in China, that there are ducks with fur coats in Australia, or that in some parts of the world it is the pink of politeness to put your tongue out on introduction to a respectable stranger, Pummel replies, "So I suppose, sir," with an air of resignation to hearing my poor version of well-known things, such as

elders use in listening to lively boys lately presented with an anecdote book. His utmost concession is, that what you state is what he would have supplied if you had given him *carte blanche* instead of your needless instruction, and in this sense his favourite answer is, "I should say."

"Pummel," I observed, a little irritated at not getting my coffee, "if you were to carry your kettle and spirits of wine up a mountain of a morning, your water would boil there sooner." "I should say, sir." "Or, there are boiling springs in Iceland. Better go to Iceland." "That's what I've been thinking, sir."

I have taken to asking him hard questions, and as I expected, he never admits his own inability to answer them without representing it as common to the human race. "What is the cause of the tides, Pummel?" "Well, sir, nobody rightly knows. Many gives their opinion, but if I was to give mine, it 'ud be different."

But while he is never surprised himself, he is constantly imagining situations of surprise for others. His own consciousness is that of one so thoroughly soaked in knowledge that

further absorption is impossible, but his neighbours appear to him to be in the state of thirsty sponges which it is a charity to besprinkle. His great interest in thinking of foreigners is that they must be surprised at what they see in England, and especially at the beef. He is often occupied with the surprise Adam must have felt at the sight of the assembled animals—"for he was not like us, sir, used from a b'y to Wombwell's shows." He is fond of discoursing to the lad who acts as shoe-black and general subaltern, and I have overheard him saying to that small upstart, with some severity, "Now don't you pretend to know, because the more you pretend the more I see your ignirance"—a lucidity on his part which has confirmed my impression that the thoroughly self-satisfied person is the only one fully to appreciate the charm of humility in others.

Your diffident self-suspecting mortal is not very angry that others should feel more comfortable about themselves, provided they are not otherwise offensive: he is rather like the chilly person, glad to sit next a warmer neighbour; or the timid, glad to have a courageous

fellow-traveller. It cheers him to observe the store of small comforts that his fellow-creatures may find in their self-complacency, just as one is pleased to see poor old souls soothed by the tobacco and snuff for which one has neither nose nor stomach oneself.

But your arrogant man will not tolerate a presumption which he sees to be ill-founded. The service he regards society as most in need of is to put down the conceit which is so particularly rife around him that he is inclined to believe it the growing characteristic of the present age. In the schools of Magna Græcia, or in the sixth century of our era, or even under Kublai Khan, he finds a comparative freedom from that presumption by which his contemporaries are stirring his able gall. The way people will now flaunt notions which are not his without appearing to mind that they are not his, strikes him as especially disgusting. It might seem surprising to us that one strongly convinced of his own value should prefer to exalt an age in which *he* did not flourish, if it were not for the reflection that the present age is the only one in which anybody has appeared to undervalue him.

IX.

A HALF-BREED

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An early deep-seated love to which we become faithless has its unfailing Nemesis, if only in that division of soul which narrows all newer joys by the intrusion of regret and the established presentiment of change. I refer not merely to the love of a person, but to the love of ideas, practical beliefs, and social habits. And faithlessness here means not a gradual conversion dependent on enlarged knowledge, but a yielding to seductive circumstance; not a conviction that the original choice was a mistake, but a subjection to incidents that flatter a growing desire. In this sort of love it is the forsaker who has the melancholy lot; for an abandoned belief may be more effectively vengeful than Dido. The child of a

wandering tribe caught young and trained to polite life, if he feels an hereditary yearning can run away to the old wilds and get his nature into tune. But there is no such recovery possible to the man who remembers what he once believed without being convinced that he was in error, who feels within him unsatisfied stirrings towards old beloved habits and intimacies from which he has far receded without conscious justification or unwavering sense of superior attractiveness in the new. This involuntary renegade has his character hopelessly jangled and out of tune. He is like an organ with its stops in the lawless condition of obtruding themselves without method, so that hearers are amazed by the most unexpected transitions — the trumpet breaking in on the flute, and the oböe confounding both.

Hence the lot of Mixtus affects me pathetically, notwithstanding that he spends his growing wealth with liberality and manifest enjoyment. To most observers he appears to be simply one of the fortunate and also sharp commercial men who began with meaning to be rich and have become what they meant to be:

a man never taken to be well-born, but surprisingly better informed than the well-born usually are, and distinguished among ordinary commercial magnates by a personal kindness which prompts him not only to help the suffering in a material way through his wealth, but also by direct ministration of his own; yet with all this, diffusing, as it were, the odour of a man delightedly conscious of his wealth as an equivalent for the other social distinctions of rank and intellect which he can thus admire without envying. Hardly one among those superficial observers can suspect that he aims or has ever aimed at being a writer; still less can they imagine that his mind is often moved by strong currents of regret and of the most unworldly sympathies from the memories of a youthful time when his chosen associates were men and women whose only distinction was a religious, a philanthropic, or an intellectual enthusiasm, when the lady on whose words his attention most hung was a writer of minor religious literature, when he was a visitor and exhorter of the poor in the alleys of a great provincial town, and when he attended the lectures given specially to young

men by Mr Apollos, the eloquent congregational preacher, who had studied in Germany and had liberal advanced views then far beyond the ordinary teaching of his sect. At that time Mixtus thought himself a young man of socially reforming ideas, of religious principles and religious yearnings. It was within his prospects also to be rich, but he looked forward to a use of his riches chiefly for reforming and religious purposes. His opinions were of a strongly democratic stamp, except that even then, belonging to the class of employers, he was opposed to all demands in the employed that would restrict the expansiveness of trade. He was the most democratic in relation to the unreasonable privileges of the aristocracy and landed interest; and he had also a religious sense of brotherhood with the poor. Altogether, he was a sincerely benevolent young man, interested in ideas, and renouncing personal ease for the sake of study, religious communion, and good works. If you had known him then you would have expected him to marry a highly serious and perhaps literary woman, sharing his benevolent and religious

habits, and likely to encourage his studies—a woman who along with himself would play a distinguished part in one of the most enlightened religious circles of a great provincial capital.

How is it that Mixtus finds himself in a London mansion, and in society totally unlike that which made the ideal of his younger years? And whom *did* he marry?

Why, he married Scintilla, who fascinated him as she had fascinated others, by her prettiness, her liveliness, and her music. It is a common enough case, that of a man being suddenly captivated by a woman nearly the opposite of his ideal; or if not wholly captivated, at least effectively captured by a combination of circumstances along with an unwarily manifested inclination which might otherwise have been transient. Mixtus was captivated and then captured on the worldly side of his disposition, which had been always growing and flourishing side by side with his philanthropic and religious tastes. He had ability in business, and he had early meant to be rich; also, he was getting rich, and the taste for such success was naturally growing

with the pleasure of rewarded exertion. It was during a business sojourn in London that he met Scintilla, who, though without fortune, associated with families of Greek merchants living in a style of splendour, and with artists patronised by such wealthy entertainers. Mixtus on this occasion became familiar with a world in which wealth seemed the key to a more brilliant sort of dominance than that of a religious patron in the provincial circles of X. Would it not be possible to unite the two kinds of sway? A man bent on the most useful ends might, *with a fortune large enough*, make morality magnificent, and recommend religious principle by showing it in combination with the best kind of house and the most liberal of tables; also with a wife whose graces, wit, and accomplishments gave a finish sometimes lacking even to establishments got up with that unhesitating worldliness to which high cost is a sufficient reason. Enough.

Mixtus married Scintilla. Now this lively lady knew nothing of Nonconformists, except that they were unfashionable: she did not distinguish one conventicle from another, and

Mr Apollos with his enlightened interpretations seemed to her as heavy a bore, if not quite so ridiculous, as Mr Johns could have been with his solemn twang at the Baptist chapel in the lowest suburbs, or as a local preacher among the Methodists. In general, people who appeared seriously to believe in any sort of doctrine, whether religious, social, or philosophical, seemed rather absurd to Scintilla. Ten to one these theoretic people pronounced oddly, had some reason or other for saying that the most agreeable things were wrong, wore objectionable clothes, and wanted you to subscribe to something. They were probably ignorant of art and music, did not understand *badinage*, and, in fact, could talk of nothing amusing. In Scintilla's eyes the majority of persons were ridiculous and deplorably wanting in that keen perception of what was good taste, with which she herself was blest by nature and education; but the people understood to be religious or otherwise theoretic, were the most ridiculous of all, without being proportionately amusing and invitable.

Did Mixtus not discover this view of

Scintilla's before their marriage? Or did he allow her to remain in ignorance of habits and opinions which had made half the occupation of his youth?

When a man is inclined to marry a particular woman, and has made any committal of himself, this woman's opinions, however different from his own, are readily regarded as part of her pretty ways, especially if they are merely negative; as, for example, that she does not insist on the Trinity or on the rightfulness or expediency of church rates, but simply regards her lover's troubling himself in disputation on these heads as stuff and nonsense. The man feels his own superior strength, and is sure that marriage will make no difference to him on the subjects about which he is in earnest. And to laugh at men's affairs is a woman's privilege, tending to enliven the domestic hearth. If Scintilla had no liking for the best sort of nonconformity, she was without any troublesome bias towards Episcopacy, Anglicanism, and early sacraments, and was quite contented not to go to church.

As to Scintilla's acquaintance with her

lover's tastes on these subjects, she was equally convinced on her side that a husband's queer ways while he was a bachelor would be easily laughed out of him when he had married an adroit woman. Mixtus, she felt, was an excellent creature, quite likable, who was getting rich; and Scintilla meant to have all the advantages of a rich man's wife. She was not in the least a wicked woman; she was simply a pretty animal of the ape kind, with an aptitude for certain accomplishments which education had made the most of.

But we have seen what has been the result to poor Mixtus. He has become richer even than he dreamed of being, has a little palace in London, and entertains with splendour the half-aristocratic, professional, and artistic society which he is proud to think select. This society regards him as a clever fellow in his particular branch, seeing that he has become a considerable capitalist, and as a man desirable to have on the list of one's acquaintance. But from every other point of view Mixtus finds himself personally submerged: what he happens to think is not felt by his esteemed guests

to be of any consequence, and what he used to think with the ardour of conviction he now hardly ever expresses. He is transplanted, and the sap within him has long been diverted into other than the old lines of vigorous growth. How could he speak to the artist Crespi or to Sir Hong Kong Bantam about the enlarged doctrine of Mr Apollos? How could he mention to them his former efforts towards evangelising the inhabitants of the X. alleys? And his references to his historical and geographical studies towards a survey of possible markets for English products are received with an air of ironical suspicion by many of his political friends, who take his pretension to give advice concerning the Amazon, the Euphrates, and the Niger as equivalent to the currier's wide views on the applicability of leather. He can only make a figure through his genial hospitality. It is in vain that he buys the best pictures and statues of the best artists. Nobody will call him a judge in art. If his pictures and statues are well chosen it is generally thought that Scintilla told him what to buy; and yet Scintilla in other connections is spoken of as

having only a superficial and often questionable taste. Mixtus, it is decided, is a good fellow, not ignorant—no, really having a good deal of knowledge as well as sense, but not easy to classify otherwise than as a rich man. He has consequently become a little uncertain as to his own point of view, and in his most unreserved moments of friendly intercourse, even when speaking to listeners whom he thinks likely to sympathise with the earlier part of his career, he presents himself in all his various aspects and feels himself in turn what he has been, what he is, and what others take him to be (for this last status is what we must all more or less accept). He will recover with some glow of enthusiasm the vision of his old associates, the particular limit he was once accustomed to trace of freedom in religious speculation, and his old ideal of a worthy life; but he will presently pass to the argument that money is the only means by which you can get what is best worth having in the world, and will arrive at the exclamation "Give me money!" with the tone and gesture of a man who both feels and knows. Then if one of his audience, not

having money, remarks that a man may have made up his mind to do without money because he prefers something else, Mixtus is with him immediately, cordially concurring in the supreme value of mind and genius, which indeed make his own chief delight, in that he is able to entertain the admirable possessors of these attributes at his own table, though not himself reckoned among them. Yet, he will proceed to observe, there was a time when he sacrificed his sleep to study, and even now amid the press of business he from time to time thinks of taking up the manuscripts which he hopes some day to complete, and is always increasing his collection of valuable works bearing on his favourite topics. And it is true that he has read much in certain directions, and can remember what he has read; he knows the history and theories of colonisation and the social condition of countries that do not at present consume a sufficiently large share of our products and manufactures. He continues his early habit of regarding the spread of Christianity as a great result of our commercial intercourse with black, brown, and yellow populations; but

this is an idea not spoken of in the sort of fashionable society that Scintilla collects round her husband's table, and Mixtus now philosophically reflects that the cause must come before the effect, and that the thing to be directly striven for is the commercial intercourse, not excluding a little war if that also should prove needful as a pioneer of Christianity. He has long been wont to feel bashful about his former religion; as if it were an old attachment having consequences which he did not abandon but kept in decent privacy, his avowed objects and actual position being incompatible with their public acknowledgment.

There is the same kind of fluctuation in his aspect towards social questions and duties. He has not lost the kindness that used to make him a benefactor and succourer of the needy, and he is still liberal in helping forward the clever and industrious; but in his active superintendence of commercial undertakings he has contracted more and more of the bitterness which capitalists and employers often feel to be a reasonable mood towards obstructive proletaries. Hence many who

have occasionally met him when trade questions were being discussed, conclude him to be indistinguishable from the ordinary run of moneyed and money-getting men. Indeed, hardly any of his acquaintances know what Mixtus really is, considered as a whole—nor does Mixtus himself know it.

X.

DEBASING THE MORAL CURRENCY

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"Il ne faut pas mettre un ridicule où il n'y en a point : c'est se gâter le goût, c'est corrompre son jugement et celui des autres. Mais le ridicule qui est quelque part, il faut l'y voir, l'en tirer avec grâce et d'une manière qui plaise et qui instruise."

I am fond of quoting this passage from La Bruyère, because the subject is one where I like to show a Frenchman on my side, to save my sentiments from being set down to my peculiar dulness and deficient sense of the ludicrous, and also that they may profit by that enhancement of ideas when presented in a foreign tongue, that glamour of unfamiliarity conferring a dignity on the foreign names of very common things, of which even a philos-

opher like Dugald Stewart confesses the influence. I remember hearing a fervid woman attempt to recite in English the narrative of a begging Frenchman who described the violent death of his father in the July days. The narrative had impressed her, through the mists of her flushed anxiety to understand it, as something quite grandly pathetic; but finding the facts turn out meagre, and her audience cold, she broke off, saying, "It sounded so much finer in French—*j'ai vu le sang de mon père*, and so on—I wish I could repeat it in French." This was a pardonable illusion in an old-fashoned lady who had not received the polyglot education of the present day; but I observe that even now much nonsense and bad taste win admiring acceptance solely by virtue of the French language, and one may fairly desire that what seems a just discrimination should profit by the fashionable prejudice in favour of La Bruyère's idiom. But I wish he had added that the habit of dragging the ludicrous into topics where the chief interest is of a different or even opposite kind is a sign not of endowment, but of deficiency. The art of spoiling is within reach of the dullest

faculty: the coarsest clown with a hammer in his hand might chip the nose off every statue and bust in the Vatican, and stand grinning at the effect of his work. Because wit is an exquisite product of high powers, we are not therefore forced to admit the sadly confused inference of the monotonous jester that he is establishing his superiority over every less facetious person, and over every topic on which he is ignorant or insensible, by being uneasy until he has distorted it in the small cracked mirror which he carries about with him as a joking apparatus. Some high authority is needed to give many worthy and timid persons the freedom of muscular repose under the growing demand on them to laugh when they have no other reason than the peril of being taken for dullards; still more to inspire them with the courage to say that they object to the theatrical spoiling for themselves and their children of all affecting themes, all the grander deeds and aims of men, by burlesque associations adapted to the taste of rich fishmongers in the stalls and their assistants in the gallery. The English people in the present generation are falsely reputed to know Shakspere (as, by some innocent per-

sons, the Florentine mule-drivers are believed to have known the *Divina Commedia*, not, perhaps, excluding all the subtle discourses in the *Purgatorio* and *Paradiso*); but there seems a clear prospect that in the coming generation he will be known to them through burlesques, and that his plays will find a new life as pantomimes. A bottle-nosed Lear will come on with a monstrous corpulence from which he will frantically dance himself free during the midnight storm; Rosalind and Celia will join in a grotesque ballet with shepherds and shepherdesses; Ophelia in fleshings and a voluminous brevity of grenadine will dance through the mad scene, finishing with the famous "attitude of the scissors" in the arms of Laertes; and all the speeches in "Hamlet" will be so ingeniously parodied that the originals will be reduced to a mere *memoria technica* of the improver's puns—premonitory signs of a hideous millennium, in which the lion will have to lie down with the lascivious monkeys whom (if we may trust Pliny) his soul naturally abhors.

I have been amazed to find that some artists whose own works have the ideal stamp, are

quite insensible to the damaging tendency of the burlesquing spirit which ranges to and fro and up and down on the earth, seeing no reason (except a precarious censorship) why it should not appropriate every sacred, heroic, and pathetic theme which serves to make up the treasure of human admiration, hope, and love. One would have thought that their own half-despairing efforts to invest in worthy outward shape the vague inward impressions of sublimity, and the consciousness of an implicit ideal in the commonest scenes, might have made them susceptible of some disgust or alarm at a species of burlesque which is likely to render their compositions no better than a dissolving view, where every noble form is seen melting into its preposterous caricature. It used to be imagined of the unhappy mediæval Jews that they parodied Calvary by crucifying dogs; if they had been guilty they would at least have had the excuse of the hatred and rage begotten by persecution. Are we on the way to a parody which shall have no other excuse than the reckless search after fodder for degraded appetites—after the pay to be earned by pasturing Circe's herd where they

may defile every monument of that growing life which should have kept them human?

The world seems to me well supplied with what is genuinely ridiculous: wit and humour may play as harmlessly or beneficently round the changing facets of egoism, absurdity, and vice, as the sunshine over the rippling sea or the dewy meadows. Why should we make our delicious sense of the ludicrous, with its invigorating shocks of laughter and its irrepressible smiles which are the outglow of an inward radiation as gentle and cheering as the warmth of morning, flourish like a brigand on the robbery of our mental wealth?—or let it take its exercise as a madman might, if allowed a free nightly promenade, by drawing the populace with bonfires which leave some venerable structure a blackened ruin or send a scorching smoke across the portraits of the past, at which we once looked with a loving recognition of fellowship, and disfigure them into butts of mockery?—nay, worse—use it to degrade the healthy appetites and affections of our nature as they are seen to be degraded in insane patients whose system, all out of joint, finds

matter for screaming laughter in mere topsy-turvy, makes every passion preposterous or obscene, and turns the hard-won order of life into a second chaos hideous enough to make one wail that the first was ever thrilled with light?

This is what I call debasing the moral currency: lowering the value of every inspiring fact and tradition so that it will command less and less of the spiritual products, the generous motives which sustain the charm and elevation of our social existence—the something besides bread by which man saves his soul alive. The bread-winner of the family may demand more and more coppery shillings, or assignats, or greenbacks for his day's work, and so get the needful quantum of food; but let that moral currency be emptied of its value—let a greedy buffoonery debase all historic beauty, majesty, and pathos, and the more you heap up the desecrated symbols the greater will be the lack of the ennobling emotions which subdue the tyranny of suffering, and make ambition one with social virtue.

And yet, it seems, parents will put into the hands of their children ridiculous parodies

(perhaps with more ridiculous "illustrations") of the poems which stirred their own tenderness or filial piety, and carry them to make their first acquaintance with great men, great works, or solemn crises through the medium of some miscellaneous burlesque which, with its idiotic puns and farcical attitudes, will remain among their primary associations, and reduce them throughout their time of studious preparation for life to the moral imbecility of an inward giggle at what might have stimulated their high emulation, or fed the fountains of compassion, trust, and constancy. One wonders where these parents have deposited that stock of morally educating stimuli which is to be independent of poetic tradition, and to subsist in spite of the finest images being degraded and the finest words of genius being poisoned as with some befooling drug.

Will fine wit, will exquisite humour prosper the more through this turning of all things indiscriminately into food for a gluttonous laughter, an idle craving without sense of flavours? On the contrary. That delightful power which La Bruyère points to—"le ridicule qui est quelque part, il faut l'y voir, l'en

tirer avec grâce et d'une manière qui plaise et qui instruise"—depends on a discrimination only compatible with the varied sensibilities which give sympathetic insight, and with the justice of perception which is another name for grave knowledge. Such a result is no more to be expected from faculties on the strain to find some small hook by which they may attach the lowest incongruity to the most momentous subject, than it is to be expected of a sharper, watching for gulls in a great political assemblage, that he will notice the blundering logic of partisan speakers, or season his observation with the salt of historical parallels. But after all our psychological teaching, and in the midst of our zeal for education, we are still, most of us, at the stage of believing that mental powers and habits have somehow, not perhaps in the general statement, but in any particular case, a kind of spiritual glaze against conditions which we are continually applying to them. We soak our children in habits of contempt and exultant gibing, and yet are confident that —as Clarissa one day said to me—"We can always teach them to be reverent in the right

place, you know." And doubtless if she were to take her boys to see a burlesque Socrates, with swollen legs, dying in the utterance of cockney puns, and were to hang up a sketch of this comic scene among their bedroom prints, she would think this preparation not at all to the prejudice of their emotions on hearing their tutor read that narrative of the *Apology* which has been consecrated by the reverent gratitude of ages. This is the impoverishment that threatens our posterity:—a new Famine, a meagre fiend with lewd grin and clumsy hoof, is breathing a moral mildew over the harvest of our human sentiments. These are the most delicate elements of our too easily perishable civilisation. And here again I like to quote a French testimony. Sainte Beuve, referring to a time of insurrectionary disturbance, says: "Rien de plus prompt à baisser que la civilisation dans des crises comme celle-ci; on perd en trois semaines le résultat de plusieurs siècles. La civilisation, la *vie* est une chose apprise et inventée, qu'on le sache bien: '*Inventas aut qui vitam excoluere per artes.*' Les hommes après quelques années de paix oublient trop

cette verité: ils arrivent à croire que la *culture* est chose innée, qu'elle est la même chose que la *nature*. La sauvagerie est toujours là à deux pas, et, dès qu'on lâche pied, elle recommence." We have been severely enough taught (if we were willing to learn) that our civilisation, considered as a splendid material fabric, is helplessly in peril without the spiritual police of sentiments or ideal feelings. And it is this invisible police which we had need, as a community, strive to maintain in efficient force. How if a dangerous "Swing" were sometimes disguised in a versatile entertainer devoted to the amusement of mixed audiences? And I confess that sometimes when I see a certain style of young lady, who checks our tender admiration with rouge and henna and all the blazonry of an extravagant expenditure, with slang and bold *brusquerie* intended to signify her emancipated view of things, and with cynical mockery which she mistakes for penetration, I am sorely tempted to hiss out "*Pétroleuse!*" It is a small matter to have our palaces set aflame compared with the misery of having our sense of a noble womanhood, which is the inspiration of a purifying shame,

the promise of life-penetrating affection, stained and blotted out by images of repulsiveness. These things come—not of higher education, but—of dull ignorance fostered into pertness by the greedy vulgarity which reverses Peter's visionary lesson and learns to call all things common and unclean. It comes of debasing the moral currency.

The Tirynthians, according to an ancient story reported by Athenæus, becoming conscious that their trick of laughter at everything and nothing was making them unfit for the conduct of serious affairs, appealed to the Delphic oracle for some means of cure. The god prescribed a peculiar form of sacrifice, which would be effective if they could carry it through without laughing. They did their best; but the flimsy joke of a boy upset their unaccustomed gravity, and in this way the oracle taught them that even the gods could not prescribe a quick cure for a long vitiation, or give power and dignity to a people who in a crisis of the public wellbeing were at the mercy of a poor jest.

XI.

THE WASP CREDITED WITH THE HONEYCOMB

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THE WASP CREDITED WITH THE HONEYCOMB.

No man, I imagine, would object more strongly than Euphorion to communistic principles in relation to material property, but with regard to property in ideas he entertains such principles willingly, and is disposed to treat the distinction between Mine and Thine in original authorship as egoistic, narrowing, and low. I have known him, indeed, insist at some expense of erudition on the prior right of an ancient, a medieval, or an eighteenth century writer to be credited with a view or statement lately advanced with some show of originality; and this championship seems to imply a nicety of conscience towards the dead. He is evidently unwilling that his neighbours

should get more credit than is due to them, and in this way he appears to recognise a certain proprietorship even in spiritual production. But perhaps it is no real inconsistency that, with regard to many instances of modern origination, it is his habit to talk with a Gallic largeness and refer to the universe: he expatiates on the diffusive nature of intellectual products, free and all-embracing as the liberal air; on the infinitesimal smallness of individual origination compared with the massive inheritance of thought on which every new generation enters; on that growing preparation for every epoch through which certain ideas or modes of view are said to be in the air, and, still more metaphorically speaking, to be inevitably absorbed, so that every one may be excused for not knowing how he got them. Above all, he insists on the proper subordination of the irritable self, the mere vehicle of an idea or combination which, being produced by the sum total of the human race, must belong to that multiple entity, from the accomplished lecturer or populariser who transmits it, to the remotest generation of Fuegians or Hottentots, however indifferent these

may be to the superiority of their right above that of the eminently perishable dyspeptic author.

One may admit that such considerations carry a profound truth to be even religiously contemplated, and yet object all the more to the mode in which Euphorion seems to apply them. I protest against the use of these majestic conceptions to do the dirty work of unscrupulosity and justify the non-payment of conscious debts which cannot be defined or enforced by the law. Especially since it is observable that the large views as to intellectual property which can apparently reconcile an able person to the use of lately borrowed ideas as if they were his own, when this spoliation is favoured by the public darkness, never hinder him from joining in the zealous tribute of recognition and applause to those warriors of Truth whose triumphal arches are seen in the public ways, those conquerors whose battles and "annexations" even the carpenters and bricklayers know by name. Surely the acknowledgment of a mental debt which will not be immediately detected, and may never be asserted, is a case to which the

traditional susceptibility to "debts of honour" would be suitably transferred. There is no massive public opinion that can be expected to tell on these relations of thinkers and investigators—relations to be thoroughly understood and felt only by those who are interested in the life of ideas and acquainted with their history. To lay false claim to an invention or discovery which has an immediate market value; to vamp up a professedly new book of reference by stealing from the pages of one already produced at the cost of much labour and material; to copy somebody else's poem and send the manuscript to a magazine, or hand it about among friends as an original "effusion;" to deliver an elegant extract from a known writer as a piece of improvised eloquence:—these are the limits within which the dishonest pretence of originality is likely to get hissed or hooted and bring more or less shame on the culprit. It is not necessary to understand the merit of a performance, or even to spell with any comfortable confidence, in order to perceive at once that such pretences are not respectable. But the difference between these vulgar frauds, these devices of

ridiculous jays whose ill-secured plumes are seen falling off them as they run, and the quiet appropriation of other people's philosophic or scientific ideas, can hardly be held to lie in their moral quality unless we take impunity as our criterion. The pitiable jays had no presumption in their favour and foolishly fronted an alert incredulity; but Euphorion, the accomplished theorist, has an audience who expect much of him, and take it as the most natural thing in the world that every unusual view which he presents anonymously should be due solely to his ingenuity. His borrowings are no incongruous feathers awkwardly stuck on; they have an appropriateness which makes them seem an answer to anticipation, like the return phrases of a melody. Certainly one cannot help the ignorant conclusions of polite society, and there are perhaps fashionable persons who, if a speaker has occasion to explain what the occiput is, will consider that he has lately discovered that curiously named portion of the animal frame: one cannot give a genealogical introduction to every long-stored item of fact or conjecture that may happen to be a revela-

tion for the large class of persons who are understood to judge soundly on a small basis of knowledge. But Euphorion would be very sorry to have it supposed that he is unacquainted with the history of ideas, and sometimes carries even into minutiæ the evidence of his exact registration of names in connection with quotable phrases or suggestions: I can therefore only explain the apparent infirmity of his memory in cases of larger "conveyance" by supposing that he is accustomed by the very association of largeness to range them at once under those grand laws of the universe in the light of which Mine and Thine disappear and are resolved into Everybody's or Nobody's, and one man's particular obligations to another melt untraceably into the obligations of the earth to the solar system in general.

Euphorion himself, if a particular omission of acknowledgment were brought home to him, would probably take a narrower ground of explanation. It was a lapse of memory; or it did not occur to him as necessary in this case to mention a name, the source being well known—or (since this seems usually to act as

a strong reason for mention) he rather abstained from adducing the name because it might injure the excellent matter advanced, just as an obscure trade-mark casts discredit on a good commodity, and even on the retailer who has furnished himself from a quarter not likely to be esteemed first-rate. No doubt this last is a genuine and frequent reason for the non-acknowledgment of indebtedness to what one may call impersonal as well as personal sources: even an American editor of school classics whose own English could not pass for more than a syntactical shoddy of the cheapest sort, felt it unfavourable to his reputation for sound learning that he should be obliged to the Penny Cyclopædia, and disguised his references to it under contractions in which *Us. Knowl.* took the place of the low word *Penny*. Works of this convenient stamp, easily obtained and well nourished with matter, are felt to be like rich but unfashionable relations who are visited and received in privacy, and whose capital is used or inherited without any ostentatious insistance on their names and places of abode. As to memory, it is known that this frail faculty naturally lets drop the facts which

are less flattering to our self-love—when it does not retain them carefully as subjects not to be approached, marshy spots with a warning flag over them. But it is always interesting to bring forward eminent names, such as Patricius or Scaliger, Euler or Lagrange, Bopp or Humboldt. To know exactly what has been drawn from them is erudition and heightens our own influence, which seems advantageous to mankind; whereas to cite an author whose ideas may pass as higher currency under our own signature can have no object except the contradictory one of throwing the illumination over his figure when it is important to be seen oneself. All these reasons must weigh considerably with those speculative persons who have to ask themselves whether or not Universal Utilitarianism requires that in the particular instance before them they should injure a man who has been of service to them, and rob a fellow-workman of the credit which is due to him.

After all, however, it must be admitted that hardly any accusation is more difficult to prove, and more liable to be false, than that of a plagiarism which is the conscious

theft of ideas and deliberate reproduction of them as original. The arguments on the side of acquittal are obvious and strong:—the inevitable coincidences of contemporary thinking; and our continual experience of finding notions turning up in our minds without any label on them to tell us whence they came; so that if we are in the habit of expecting much from our own capacity we accept them at once as a new inspiration. Then, in relation to the elder authors, there is the difficulty first of learning and then of remembering exactly what has been wrought into the backward tapestry of the world's history, together with the fact that ideas acquired long ago reappear as the sequence of an awakened interest or a line of inquiry which is really new in us, whence it is conceivable that if we were ancients some of us might be offering grateful hecatombs by mistake, and proving our honesty in a ruinously expensive manner. On the other hand, the evidence on which plagiarism is concluded is often of a kind which, though much trusted in questions of erudition and historical criticism, is apt to lead us injuriously astray in our

daily judgments, especially of the resentful, condemnatory sort. How Pythagoras came by his ideas, whether St Paul was acquainted with all the Greek poets, what Tacitus must have known by hearsay and systematically ignored, are points on which a false persuasion of knowledge is less damaging to justice and charity than an erroneous confidence, supported by reasoning fundamentally similar, of my neighbour's blameworthy behaviour in a case where I am personally concerned. No premisses require closer scrutiny than those which lead to the constantly echoed conclusion, "He must have known," or "He must have read." I marvel that this facility of belief on the side of knowledge can subsist under the daily demonstration that the easiest of all things to the human mind is *not* to know and *not* to read. To praise, to blame, to shout, grin, or hiss, where others shout, grin, or hiss—these are native tendencies; but to know and to read are artificial, hard accomplishments, concerning which the only safe supposition is, that as little of them has been done as the case admits. An author, keenly conscious of having writ-

ten, can hardly help imagining his condition of lively interest to be shared by others, just as we are all apt to suppose that the chill or heat we are conscious of must be general, or even to think that our sons and daughters, our pet schemes, and our quarrelling correspondence, are themes to which intelligent persons will listen long without weariness. But if the ardent author happen to be alive to practical teaching he will soon learn to divide the larger part of the enlightened public into those who have not read him and think it necessary to tell him so when they meet him in polite society, and those who have equally abstained from reading him, but wish to conceal this negation and speak of his "incomparable works" with that trust in testimony which always has its cheering side.

Hence it is worse than foolish to entertain silent suspicions of plagiarism, still more to give them voice, when they are founded on a construction of probabilities which a little more attention to everyday occurrences as a guide in reasoning would show us to be really worthless, considered as proof. The length to

which one man's memory can go in letting drop associations that are vital to another can hardly find a limit. It is not to be supposed that a person desirous to make an agreeable impression on you would deliberately choose to insist to you, with some rhetorical sharpness, on an argument which you were the first to elaborate in public; yet any one who listens may overhear such instances of obliviousness. You naturally remember your peculiar connection with your acquaintance's judicious views; but why should *he?* Your fatherhood, which is an intense feeling to you, is only an additional fact of meagre interest for him to remember; and a sense of obligation to the particular living fellow-struggler who has helped us in our thinking, is not yet a form of memory the want of which is felt to be disgraceful or derogatory, unless it is taken to be a want of polite instruction, or causes the missing of a cockade on a day of celebration. In our suspicions of plagiarism we must recognise as the first weighty probability, that what we who feel injured remember best is precisely what is least likely to enter lastingly into the memory of our neighbours.

But it is fair to maintain that the neighbour who borrows your property, loses it for a while, and when it turns up again forgets your connection with it and counts it his own, shows himself so much the feebler in grasp and rectitude of mind. Some absent persons cannot remember the state of wear in their own hats and umbrellas, and have no mental check to tell them that they have carried home a fellow-visitor's more recent purchase: they may be excellent householders, far removed from the suspicion of low devices, but one wishes them a more correct perception, and a more wary sense that a neighbour's umbrella may be newer than their own.

True, some persons are so constituted that the very excellence of an idea seems to them a convincing reason that it must be, if not solely, yet especially theirs. It fits in so beautifully with their general wisdom, it lies implicitly in so many of their manifested opinions, that if they have not yet expressed it (because of preoccupation) it is clearly a part of their indigenous produce, and is proved by their immediate eloquent promulgation of it to belong more

naturally and appropriately to them than to the person who seemed first to have alighted on it, and who sinks in their all-originating consciousness to that low kind of entity, a second cause. This is not lunacy, nor pretence, but a genuine state of mind very effective in practice, and often carrying the public with it, so that the poor Columbus is found to be a very faulty adventurer, and the continent is named after Amerigo. Lighter examples of this instinctive appropriation are constantly met with among brilliant talkers. Aquila is too agreeable and amusing for any one who is not himself bent on display to be angry at his conversational rapine—his habit of darting down on every morsel of booty that other birds may hold in their beaks, with an innocent air, as if it were all intended for his use, and honestly counted on by him as a tribute in kind. Hardly any man, I imagine, can have had less trouble in gathering a showy stock of information than Aquila. On close inquiry you would probably find that he had not read one epoch-making book of modern times, for he has a career which obliges him to much correspondence and other official work, and he

is too fond of being in company to spend his leisure moments in study; but to his quick eye, ear, and tongue, a few predatory excursions in conversation where there are instructed persons, gradually furnish surprisingly clever modes of statement and allusion on the dominant topic. When he first adopts a subject he necessarily falls into mistakes, and it is interesting to watch his gradual progress into fuller information and better nourished irony, without his ever needing to admit that he has made a blunder or to appear conscious of correction. Suppose, for example, he had incautiously founded some ingenious remarks on a hasty reckoning that nine thirteens made a hundred and two, and the insignificant Bantam, hitherto silent, seemed to spoil the flow of ideas by stating that the product could not be taken as less than a hundred and seventeen, Aquila would glide on in the most graceful manner from a repetition of his previous remark to the continuation—"All this is on the supposition that a hundred and two were all that could be got out of nine thirteens; but as all the world knows that nine thirteens will yield," &c.—proceeding straightway into a new train of

ingenious consequences, and causing Bantam to be regarded by all present as one of those slow persons who take irony for ignorance, and who would warn the weasel to keep awake. How should a small-eyed, feebly crowing mortal like him be quicker in arithmetic than the keen-faced forcible Aquila, in whom universal knowledge is easily credible? Looked into closely, the conclusion from a man's profile, voice, and fluency to his certainty in multiplication beyond the twelves, seems to show a confused notion of the way in which very common things are connected; but it is on such false correlations that men found half their inferences about each other, and high places of trust may sometimes be held on no better foundation.

It is a commonplace that words, writings, measures, and performances in general, have qualities assigned them not by a direct judgment on the performances themselves, but by a presumption of what they are likely to be, considering who is the performer. We all notice in our neighbours this reference to names as guides in criticism, and all furnish illustrations of it in our own practice; for, check

ourselves as we will, the first impression from any sort of work must depend on a previous attitude of mind, and this will constantly be determined by the influences of a name. But that our prior confidence or want of confidence in given names is made up of judgments just as hollow as the consequent praise or blame they are taken to warrant, is less commonly perceived, though there is a conspicuous indication of it in the surprise or disappointment often manifested in the disclosure of an authorship about which everybody has been making wrong guesses. No doubt if it had been discovered who wrote the 'Vestiges,' many an ingenious structure of probabilities would have been spoiled, and some disgust might have been felt for a real author who made comparatively so shabby an appearance of likelihood. It is this foolish trust in prepossessions, founded on spurious evidence, which makes a medium of encouragement for those who, happening to have the ear of the public, give other people's ideas the advantage of appearing under their own well-received name, while any remonstrance from the real producer becomes an unwelcome disturbance of complacency with

each person who has paid complimentary tributes in the wrong place.

Hardly any kind of false reasoning is more ludicrous than this on the probabilities of origination. It would be amusing to catechise the guessers as to their exact reasons for thinking their guess "likely:" why Hoopoe of John's has fixed on Toucan of Magdalen; why Shrike attributes its peculiar style to Buzzard, who has not hitherto been known as a writer; why the fair Columba thinks it must belong to the reverend Merula; and why they are all alike disturbed in their previous judgment of its value by finding that it really came from Skunk, whom they had either not thought of at all, or thought of as belonging to a species excluded by the nature of the case. Clearly they were all wrong in their notion of the specific conditions, which lay unexpectedly in the small Skunk, and in him alone—in spite of his education nobody knows where, in spite of somebody's knowing his uncles and cousins, and in spite of nobody's knowing that he was cleverer than they thought him.

Such guesses remind one of a fabulist's imaginary council of animals assembled to

consider what sort of creature had constructed a honeycomb found and much tasted by Bruin and other epicures. The speakers all started from the probability that the maker was a bird, because this was the quarter from which a wondrous nest might be expected; for the animals at that time, knowing little of their own history, would have rejected as inconceivable the notion that a nest could be made by a fish; and as to the insects, they were not willingly received in society and their ways were little known. Several complimentary presumptions were expressed that the honeycomb was due to one or the other admired and popular bird, and there was much fluttering on the part of the Nightingale and Swallow, neither of whom gave a positive denial, their confusion perhaps extending to their sense of identity; but the Owl hissed at this folly, arguing from his particular knowledge that the animal which produced honey must be the Musk-rat, the wondrous nature of whose secretions required no proof; and, in the powerful logical procedure of the Owl, from musk to honey was but a step. Some disturbance arose hereupon, for the Musk-rat began to

make himself obtrusive, believing in the Owl's opinion of his powers, and feeling that he could have produced the honey if he had thought of it; until an experimental Butcher-bird proposed to anatomise him as a help to decision. The hubbub increased, the opponents of the Musk-rat inquiring who his ancestors were; until a diversion was created by an able discourse of the Macaw on structures generally, which he classified so as to include the honeycomb, entering into so much admirable exposition that there was a prevalent sense of the honeycomb having probably been produced by one who understood it so well. But Bruin, who had probably eaten too much to listen with edification, grumbled in his low kind of language, that "Fine words butter no parsnips," by which he meant to say that there was no new honey forthcoming.

Perhaps the audience generally was beginning to tire, when the Fox entered with his snout dreadfully swollen, and reported that the beneficent originator in question was the Wasp, which he had found much smeared with undoubted honey, having applied his nose to it—whence indeed the able insect, perhaps

justifiably irritated at what might seem a sign of scepticism, had stung him with some severity, an infliction Reynard could hardly regret, since the swelling of a snout normally so delicate would corroborate his statement and satisfy the assembly that he had really found the honey-creating genius.

The Fox's admitted acuteness, combined with the visible swelling, were taken as undeniable evidence, and the revelation undoubtedly met a general desire for information on a point of interest. Nevertheless, there was a murmur the reverse of delighted, and the feelings of some eminent animals were too strong for them: the Orang-outang's jaw dropped so as seriously to impair the vigour of his expression, the edifying Pelican screamed and flapped her wings, the Owl hissed again, the Macaw became loudly incoherent, and the Gibbon gave his hysterical laugh; while the Hyæna, after indulging in a more splenetic guffaw, agitated the question whether it would not be better to hush up the whole affair, instead of giving public recognition to an insect whose produce, it was now plain, had been

much overestimated. But this narrow-spirited motion was negatived by the sweet-toothed majority. A complimentary deputation to the Wasp was resolved on, and there was a confident hope that this diplomatic measure would tell on the production of honey.

XII.

"SO YOUNG!"

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GANYMEDE was once a girlishly handsome precocious youth. That one cannot for any considerable number of years go on being youthful, girlishly handsome, and precocious, seems on consideration to be a statement as worthy of credit as the famous syllogistic conclusion, "Socrates was mortal." But many circumstances have conspired to keep up in Ganymede the illusion that he is surprisingly young. He was the last born of his family, and from his earliest memory was accustomed to be commended as such to the care of his elder brothers and sisters: he heard his mother speak of him as her youngest darling with a loving pathos in her tone, which naturally suffused his own view of himself, and gave

him the habitual consciousness of being at once very young and very interesting. Then, the disclosure of his tender years was a constant matter of astonishment to strangers who had had proof of his precocious talents, and the astonishment extended to what is called the world at large when he produced 'A Comparative Estimate of European Nations' before he was well out of his teens. All comers, on a first interview, told him that he was marvellously young, and some repeated the statement each time they saw him; all critics who wrote about him called attention to the same ground for wonder: his deficiencies and excesses were alike to be accounted for by the flattering fact of his youth, and his youth was the golden background which set off his many-hued endowments. Here was already enough to establish a strong association between his sense of identity and his sense of being unusually young. But after this he devised and founded an ingenious organisation for consolidating the literary interests of all the four continents (subsequently including Australasia and Polynesia), he himself presiding in the central office, which thus became a new theatre for

the constantly repeated situation of an astonished stranger in the presence of a boldly scheming administrator found to be remarkably young. If we imagine with due charity the effect on Ganymede, we shall think it greatly to his credit that he continued to feel the necessity of being something more than young, and did not sink by rapid degrees into a parallel of that melancholy object, a superannuated youthful phenomenon. Happily he had enough of valid, active faculty to save him from that tragic fate. He had not exhausted his fountain of eloquent opinion in his 'Comparative Estimate,' so as to feel himself, like some other juvenile celebrities, the sad survivor of his own manifest destiny, or like one who has risen too early in the morning, and finds all the solid day turned into a fatigued afternoon. He has continued to be productive both of schemes and writings, being perhaps helped by the fact that his 'Comparative Estimate' did not greatly affect the currents of European thought, and left him with the stimulating hope that he had not done his best, but might yet produce what would make his youth more surprising than ever.

I saw something of him through his Antinoüs period, the time of rich chesnut locks, parted not by a visible white line, but by a shadowed furrow from which they fell in massive ripples to right and left. In these slim days he looked the younger for being rather below the middle size, and though at last one perceived him contracting an indefinable air of self-consciousness, a slight exaggeration of the facial movements, the attitudes, the little tricks, and the romance in shirt-collars, which must be expected from one who, in spite of his knowledge, was so exceedingly young, it was impossible to say that he was making any great mistake about himself. He was only undergoing one form of a common moral disease: being strongly mirrored for himself in the remark of others, he was getting to see his real characteristics as a dramatic part, a type to which his doings were always in correspondence. Owing to my absence on travel and to other causes I had lost sight of him for several years, but such a separation between two who have not missed each other seems in this busy century only a pleasant reason, when they happen to meet again in some old accus-

tomed haunt, for the one who has stayed at home to be more communicative about himself than he can well be to those who have all along been in his neighbourhood. He had married in the interval, and as if to keep up his surprising youthfulness in all relations, he had taken a wife considerably older than himself. It would probably have seemed to him a disturbing inversion of the natural order that any one very near to him should have been younger than he, except his own children who, however young, would not necessarily hinder the normal surprise at the youthfulness of their father. And if my glance had revealed my impression on first seeing him again, he might have received a rather disagreeable shock, which was far from my intention. My mind, having retained a very exact image of his former appearance, took note of unmistakeable changes such as a painter would certainly not have made by way of flattering his subject. He had lost his slimness, and that curved solidity which might have adorned a taller man was a rather sarcastic threat to his short figure. The English branch of the Teutonic race does not produce many fat

youths, and I have even heard an American lady say that she was much "disappointed" at the moderate number and size of our fat men, considering their reputation in the United States; hence a stranger would now have been apt to remark that Ganymede was unusually plump for a distinguished writer, rather than unusually young. But how was he to know this? Many long-standing prepossessions are as hard to be corrected as a long-standing mispronunciation, against which the direct experience of eye and ear is often powerless. And I could perceive that Ganymede's inwrought sense of his surprising youthfulness had been stronger than the superficial reckoning of his years and the merely optical phenomena of the looking-glass. He now held a post under Government, and not only saw, like most subordinate functionaries, how ill everything was managed, but also what were the changes that a high constructive ability would dictate; and in mentioning to me his own speeches and other efforts towards propagating reformatory views in his department, he concluded by changing his tone to a sentimental head voice and saying—

"But I am so young; people object to any prominence on my part; I can only get myself heard anonymously, and when some attention has been drawn the name is sure to creep out. The writer is known to be young, and things are none the forwarder."

"Well," said I, "youth seems the only drawback that is sure to diminish. You and I have seven years less of it than when we last met."

"Ah?" returned Ganymede, as lightly as possible, at the same time casting an observant glance over me, as if he were marking the effect of seven years on a person who had probably begun life with an old look, and even as an infant had given his countenance to that significant doctrine, the transmigration of ancient souls into modern bodies.

I left him on that occasion without any melancholy forecast that his illusion would be suddenly or painfully broken up. I saw that he was well victualled and defended against a ten years' siege from ruthless facts; and in the course of time observation convinced me that his resistance received considerable aid from without. Each of his written productions,

as it came out, was still commented on as the work of a very young man. One critic, finding that he wanted solidity, charitably referred to his youth as an excuse. Another, dazzled by his brilliancy, seemed to regard his youth as so wondrous that all other authors appeared decrepit by comparison, and their style such as might be looked for from gentlemen of the old school. Able pens (according to a familiar metaphor) appeared to shake their heads good-humouredly, implying that Ganymede's crudities were pardonable in one so exceedingly young. Such unanimity amid diversity, which a distant posterity might take for evidence that on the point of age at least there could have been no mistake, was not really more difficult to account for than the prevalence of cotton in our fabrics. Ganymede had been first introduced into the writing world as remarkably young, and it was no exceptional consequence that the first deposit of information about him held its ground against facts which, however open to observation, were not necessarily thought of. It is not so easy, with our rates and taxes and need for economy in all directions, to cast away

an epithet or remark that turns up cheaply, and to go in expensive search after more genuine substitutes. There is high Homeric precedent for keeping fast hold of an epithet under all changes of circumstance, and so the precocious author of the 'Comparative Estimate' heard the echoes repeating "Young Ganymede" when an illiterate beholder at a railway station would have given him forty years at least. Besides, important elders, sachems of the clubs and public meetings, had a genuine opinion of him as young enough to be checked for speech on subjects which they had spoken mistakenly about when he was in his cradle; and then, the midway parting of his crisp hair, not common among English committee-men, formed a presumption against the ripeness of his judgment which nothing but a speedy baldness could have removed.

It is but fair to mention all these outward confirmations of Ganymede's illusion, which shows no signs of leaving him. It is true that he no longer hears expressions of surprise at his youthfulness, on a first introduction to an admiring reader; but this sort of

external evidence has become an unnecessary crutch to his habitual inward persuasion. His manners, his costume, his suppositions of the impression he makes on others, have all their former correspondence with the dramatic part of the young genius. As to the incongruity of his contour and other little accidents of *physique*, he is probably no more aware that they will affect others as incongruities than Armida is conscious how much her rouge provokes our notice of her wrinkles, and causes us to mention sarcastically that motherly age which we should otherwise regard with affectionate reverence.

But let us be just enough to admit that there may be old-young coxcombs as well as old-young coquettes.

XIII.

HOW WE COME TO GIVE OURSELVES FALSE TESTIMONIALS, AND BELIEVE IN THEM

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It is my way when I observe any instance of folly, any queer habit, any absurd illusion, straightway to look for something of the same type in myself, feeling sure that amid all differences there will be a certain correspondence; just as there is more or less correspondence in the natural history even of continents widely apart, and of islands in opposite zones. No doubt men's minds differ in what we may call their climate or share of solar energy, and a feeling or tendency which is comparable to a panther in one may have no more imposing aspect than that of a weasel in another: some are like a tropical habitat in which the

very ferns cast a mighty shadow, and the grasses are a dry ocean in which a hunter may be submerged; others like the chilly latitudes in which your forest-tree, fit elsewhere to prop a mine, is a pretty miniature suitable for fancy potting. The eccentric man might be typified by the Australian fauna, refuting half our judicious assumptions of what nature allows. Still, whether fate commanded us to thatch our persons among the Eskimos or to choose the latest thing in tattooing among the Polynesian isles, our precious guide Comparison would teach us in the first place by likeness, and our clue to further knowledge would be resemblance to what we already know. Hence, having a keen interest in the natural history of my inward self, I pursue this plan I have mentioned of using my observation as a clue or lantern by which I detect small herbage or lurking life; or I take my neighbour in his least becoming tricks or efforts as an opportunity for luminous deduction concerning the figure the human genus makes in the specimen which I myself furnish.

Introspection which starts with the purpose

of finding out one's own absurdities is not likely to be very mischievous, yet of course it is not free from dangers any more than breathing is, or the other functions that keep us alive and active. To judge of others by oneself is in its most innocent meaning the briefest expression for our only method of knowing mankind; yet, we perceive, it has come to mean in many cases either the vulgar mistake which reduces every man's value to the very low figure at which the valuer himself happens to stand; or else, the amiable illusion of the higher nature misled by a too generous construction of the lower. One cannot give a recipe for wise judgment: it resembles appropriate muscular action, which is attained by the myriad lessons in nicety of balance and of aim that only practice can give. The danger of the inverse procedure, judging of self by what one observes in others, if it is carried on with much impartiality and keenness of discernment, is that it has a laming effect, enfeebling the energies of indignation and scorn, which are the proper scourges of wrong-doing and meanness, and which should continually feed the wholesome

restraining power of public opinion. I respect the horsewhip when applied to the back of Cruelty, and think that he who applies it is a more perfect human being because his outleap of indignation is not checked by a too curious reflection on the nature of guilt—a more perfect human being because he more completely incorporates the best social life of the race, which can never be constituted by ideas that nullify action. This is the essence of Dante's sentiment (it is painful to think that he applies it very cruelly)—

"E cortesia fù, lui esser villano"[1]—

and it is undeniable that a too intense consciousness of one's kinship with all frailties and vices undermines the active heroism which battles against wrong.

But certainly nature has taken care that this danger should not at present be very threatening. One could not fairly describe the generality of one's neighbours as too lucidly aware of manifesting in their own persons the weaknesses which they observe in the rest of her Majesty's subjects; on the contrary, a hasty

[1] Inferno, xxxiii. 150.

conclusion as to schemes of Providence might lead to the supposition that one man was intended to correct another by being most intolerant of the ugly quality or trick which he himself possesses. Doubtless philosophers will be able to explain how it must necessarily be so, but pending the full extension of the *à priori* method, which will show that only blockheads could expect anything to be otherwise, it does seem surprising that Heloisa should be disgusted at Laura's attempts to disguise her age, attempts which she recognises so thoroughly because they enter into her own practice; that Semper, who often responds at public dinners and proposes resolutions on platforms, though he has a trying gestation of every speech and a bad time for himself and others at every delivery, should yet remark pitilessly on the folly of precisely the same course of action in Ubique; that Aliquis, who lets no attack on himself pass unnoticed, and for every handful of gravel against his windows sends a stone in reply, should deplore the ill-advised retorts of Quispiam, who does not perceive that to show oneself angry with an adversary is to gratify him. To be unaware

of our own little tricks of manner or our own mental blemishes and excesses is a comprehensible unconsciousness; the puzzling fact is that people should apparently take no account of their deliberate actions, and should expect them to be equally ignored by others. It is an inversion of the accepted order: *there* it is the phrases that are official and the conduct or privately manifested sentiment that is taken to be real; *here* it seems that the practice is taken to be official and entirely nullified by the verbal representation which contradicts it. The thief making a vow to heaven of full restitution and whispering some reservations, expecting to cheat Omniscience by an "aside," is hardly more ludicrous than the many ladies and gentlemen who have more belief, and expect others to have it, in their own statement about their habitual doings than in the contradictory fact which is patent in the daylight. One reason of the absurdity is that we are led by a tradition about ourselves, so that long after a man has practically departed from a rule or principle, he continues innocently to state it as a true description of his practice—just as he has a long tradition that he is not

an old gentleman, and is startled when he is seventy at overhearing himself called by an epithet which he has only applied to others.

"A person with your tendency of constitution should take as little sugar as possible," said Pilulus to Bovis somewhere in the darker decades of this century. "It has made a great difference to Avis since he took my advice in that matter: he used to consume half a pound a-day."

"God bless me!" cries Bovis. "I take very little sugar myself."

"Twenty-six large lumps every day of your life, Mr Bovis," says his wife.

"No such thing!" exclaims Bovis.

"You drop them into your tea, coffee, and whisky yourself, my dear, and I count them."

"Nonsense!" laughs Bovis, turning to Pilulus, that they may exchange a glance of mutual amusement at a woman's inaccuracy.

But she happened to be right. Bovis had never said inwardly that he would take a large allowance of sugar, and he had the tradition about himself that he was a man of the most moderate habits; hence, with this conviction,

he was naturally disgusted at the saccharine excesses of Avis.

I have sometimes thought that this facility of men in believing that they are still what they once meant to be—this undisturbed appropriation of a traditional character which is often but a melancholy relic of early resolutions, like the worn and soiled testimonial to soberness and honesty carried in the pocket of a tippler whom the need of a dram has driven into peculation—may sometimes diminish the turpitude of what seems a flat, barefaced falsehood. It is notorious that a man may go on uttering false assertions about his own acts till he at last believes in them: is it not possible that sometimes in the very first utterance there may be a shade of creed-reciting belief, a reproduction of a traditional self which is clung to against all evidence? There is no knowing all the disguises of the lying serpent.

When we come to examine in detail what is the sane mind in the sane body, the final test of completeness seems to be a security of distinction between what we have professed and what we have done; what we have aimed at

and what we have achieved; what we have invented and what we have witnessed or had evidenced to us; what we think and feel in the present and what we thought and felt in the past.

I know that there is a common prejudice which regards the habitual confusion of *now* and *then*, of *it was* and *it is*, of *it seemed so* and *I should like it to be so*, as a mark of high imaginative endowment, while the power of precise statement and description is rated lower, as the attitude of an everyday prosaic mind. High imagination is often assigned or claimed as if it were a ready activity in fabricating extravagances such as are presented by fevered dreams, or as if its possessors were in that state of inability to give credible testimony which would warrant their exclusion from the class of acceptable witnesses in a court of justice; so that a creative genius might fairly be subjected to the disability which some laws have stamped on dicers, slaves, and other classes whose position was held perverting to their sense of social responsibility.

This endowment of mental confusion is often boasted of by persons whose imagina-

tiveness would not otherwise be known, unless it were by the slow process of detecting that their descriptions and narratives were not to be trusted. Callista is always ready to testify of herself that she is an imaginative person, and sometimes adds in illustration, that if she had taken a walk and seen an old heap of stones on her way, the account she would give on returning would include many pleasing particulars of her own invention, transforming the simple heap into an interesting castellated ruin. This creative freedom is all very well in the right place, but before I can grant it to be a sign of unusual mental power, I must inquire whether, on being requested to give a precise description of what she saw, she would be able to cast aside her arbitrary combinations and recover the objects she really perceived so as to make them recognisable by another person who passed the same way. Otherwise her glorifying imagination is not an addition to the fundamental power of strong, discerning perception, but a cheaper substitute. And, in fact, I find on listening to Callista's conversation, that she has a very lax conception even of common objects, and an equally lax

memory of events. It seems of no consequence to her whether she shall say that a stone is overgrown with moss or with lichen, that a building is of sandstone or of granite, that Melibœus once forgot to put on his cravat or that he always appears without it; that everybody says so, or that one stock-broker's wife said so yesterday; that Philemon praised Euphemia up to the skies, or that he denied knowing any particular evil of her. She is one of those respectable witnesses who would testify to the exact moment of an apparition, because any desirable moment will be as exact as another to her remembrance; or who would be the most worthy to witness the action of spirits on slates and tables because the action of limbs would not probably arrest her attention. She would describe the surprising phenomena exhibited by the powerful Medium with the same freedom that she vaunted in relation to the old heap of stones. Her supposed imaginativeness is simply a very usual lack of discriminating perception, accompanied with a less usual activity of misrepresentation, which, if it had been a little more intense, or had been stimulated by circumstance, might have

made her a profuse writer unchecked by the troublesome need of veracity.

These characteristics are the very opposite of such as yield a fine imagination, which is always based on a keen vision, a keen consciousness of what *is*, and carries the store of definite knowledge as material for the construction of its inward visions. Witness Dante, who is at once the most precise and homely in his reproduction of actual objects, and the most soaringly at large in his imaginative combinations. On a much lower level we distinguish the hyperbole and rapid development in descriptions of persons and events which are lit up by humorous intention in the speaker—we distinguish this charming play of intelligence which resembles musical improvisation on a given motive, where the farthest sweep of curve is looped into relevancy by an instinctive method, from the florid inaccuracy or helpless exaggeration which is really something commoner than the correct simplicity often depreciated as prosaic.

Even if high imagination were to be identified with illusion, there would be the same sort of difference between the imperial wealth

of illusion which is informed by industrious submissive observation and the trumpery stage-property illusion which depends on the ill-defined impressions gathered by capricious inclination, as there is between a good and a bad picture of the Last Judgment. In both these the subject is a combination never actually witnessed, and in the good picture the general combination may be of surpassing boldness; but on examination it is seen that the separate elements have been closely studied from real objects. And even where we find the charm of ideal elevation with wrong drawing and fantastic colour, the charm is dependent on the selective sensibility of the painter to certain real delicacies of form which confer the expression he longed to render; for apart from this basis of an effect perceived in common, there could be no conveyance of æsthetic meaning by the painter to the beholder. In this sense it is as true to say of Fra Angelico's Coronation of the Virgin, that it has a strain of reality, as to say so of a portrait by Rembrandt, which also has its strain of ideal elevation due to Rembrandt's virile selective sensibility.

To correct such self-flatterers as Callista, it

is worth repeating that powerful imagination is not false outward vision, but intense inward representation, and a creative energy constantly fed by susceptibility to the veriest minutiæ of experience, which it reproduces and constructs in fresh and fresh wholes; not the habitual confusion of provable fact with the fictions of fancy and transient inclination, but a breadth of ideal association which informs every material object, every incidental fact with far-reaching memories and stored residues of passion, bringing into new light the less obvious relations of human existence. The illusion to which it is liable is not that of habitually taking duck-ponds for lilied pools, but of being more or less transiently and in varying degrees so absorbed in ideal vision as to lose the consciousness of surrounding objects or occurrences; and when that rapt condition is past, the sane genius discriminates clearly between what has been given in this parenthetic state of excitement, and what he has known, and may count on, in the ordinary world of experience. Dante seems to have expressed these conditions perfectly in that passage of the *Purgatorio* where, after a triple vision which

has made him forget his surroundings, he says—

> "Quando l'anima mia tornò di fuori
> Alle cose che son fuor di lei vere,
> Io riconobbi i miei non falsi errori."—(c. xv.)

He distinguishes the ideal truth of his entranced vision from the series of external facts to which his consciousness had returned. Isaiah gives us the date of his vision in the Temple—"the year that King Uzziah died" —and if afterwards the mighty-winged seraphim were present with him as he trod the street, he doubtless knew them for images of memory, and did not cry "Look!" to the passers-by.

Certainly the seer, whether prophet, philosopher, scientific discoverer, or poet, may happen to be rather mad: his powers may have been used up, like Don Quixote's, in their visionary or theoretic constructions, so that the reports of common-sense fail to affect him, or the continuous strain of excitement may have robbed his mind of its elasticity. It is hard for our frail mortality to carry the burthen of greatness with steady gait and full alacrity of perception. But he is the strongest seer who

can support the stress of creative energy and yet keep that sanity of expectation which consists in distinguishing, as Dante does, between the *cose che son vere* outside the individual mind, and the *non falsi errori* which are the revelations of true imaginative power.

XIV.

THE TOO READY WRITER

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One who talks too much, hindering the rest of the company from taking their turn, and apparently seeing no reason why they should not rather desire to know his opinion or experience in relation to all subjects, or at least to renounce the discussion of any topic where he can make no figure, has never been praised for this industrious monopoly of work which others would willingly have shared in. However various and brilliant his talk may be, we suspect him of impoverishing us by excluding the contributions of other minds, which attract our curiosity the more because he has shut them up in silence. Besides, we get tired of a "manner" in conversation as in painting, when one theme after another is treated with

the same lines and touches. I begin with a liking for an estimable master, but by the time he has stretched his interpretation of the world unbrokenly along a palatial gallery, I have had what the cautious Scotch mind would call "enough" of him. There is monotony and narrowness already to spare in my own identity; what comes to me from without should be larger and more impartial than the judgment of any single interpreter. On this ground even a modest person, without power or will to shine in the conversation, may easily find the predominating talker a nuisance, while those who are full of matter on special topics are continually detecting miserably thin places in the web of that information which he will not desist from imparting. Nobody that I know of ever proposed a testimonial to a man for thus volunteering the whole expense of the conversation.

Why is there a different standard of judgment with regard to a writer who plays much the same part in literature as the excessive talker plays in what is traditionally called conversation? The busy Adrastus, whose professional engagements might seem more than

enough for the nervous energy of one man, and who yet finds time to print essays on the chief current subjects, from the tri-lingual inscriptions, or the Idea of the Infinite among the prehistoric Lapps, to the Colorado beetle and the grape disease in the south of France, is generally praised if not admired for the breadth of his mental range and his gigantic powers of work. Poor Theron, who has some original ideas on a subject to which he has given years of research and meditation, has been waiting anxiously from month to month to see whether his condensed exposition will find a place in the next advertised programme, but sees it, on the contrary, regularly excluded, and twice the space he asked for filled with the copious brew of Adrastus, whose name carries custom like a celebrated trade-mark. Why should the eager haste to tell what he thinks on the shortest notice, as if his opinion were a needed preliminary to discussion, get a man the reputation of being a conceited bore in conversation, when nobody blames the same tendency if it shows itself in print? The excessive talker can only be in one gathering at a time, and there is the comfort of thinking that every-

where else other fellow-citizens who have something to say may get a chance of delivering themselves; but the exorbitant writer can occupy space and spread over it the more or less agreeable flavour of his mind in four "mediums" at once, and on subjects taken from the four winds. Such restless and versatile occupants of literary space and time should have lived earlier when the world wanted summaries of all extant knowledge, and this knowledge being small, there was the more room for commentary and conjecture. They might have played the part of an Isidor of Seville or a Vincent of Beauvais brilliantly, and the willingness to write everything themselves would have been strictly in place. In the present day, the busy retailer of other people's knowledge which he has spoiled in the handling, the restless guesser and commentator, the importunate hawker of undesirable superfluities, the everlasting word-compeller who rises early in the morning to praise what the world has already glorified, or makes himself haggard at night in writing out his dissent from what nobody ever believed, is not simply "gratis anhelans, multa agendo

nihil agens"—he is an obstruction. Like an incompetent architect with too much interest at his back, he obtrudes his ill-considered work where place ought to have been left to better men.

Is it out of the question that we should entertain some scruple about mixing our own flavour, as of the too cheap and insistent nutmeg, with that of every great writer and every great subject?—especially when our flavour is all we have to give, the matter or knowledge having been already given by somebody else. What if we were only like the Spanish wine-skins which impress the innocent stranger with the notion that the Spanish grape has naturally a taste of leather? One could wish that even the greatest minds should leave some themes unhandled, or at least leave us no more than a paragraph or two on them to show how well they did in not being more lengthy.

Such entertainment of scruple can hardly be expected from the young; but happily their readiness to mirror the universe anew for the rest of mankind is not encouraged by easy publicity. In the vivacious Pepin I have

often seen the image of my early youth, when it seemed to me astonishing that the philosophers had left so many difficulties unsolved, and that so many great themes had raised no great poet to treat them. I had an elated sense that I should find my brain full of theoretic clues when I looked for them, and that wherever a poet had not done what I expected, it was for want of my insight. Not knowing what had been said about the play of Romeo and Juliet, I felt myself capable of writing something original on its blemishes and beauties. In relation to all subjects I had a joyous consciousness of that ability which is prior to knowledge, and of only needing to apply myself in order to master any task—to conciliate philosophers whose systems were at present but dimly known to me, to estimate foreign poets whom I had not yet read, to show up mistakes in an historical monograph that roused my interest in an epoch which I had been hitherto ignorant of, when I should once have had time to verify my views of probability by looking into an encyclopædia. So Pepin; save only that he is industrious while I was idle. Like the

astronomer in Rasselas, I swayed the universe in my consciousness without making any difference outside me; whereas Pepin, while feeling himself powerful with the stars in their courses, really raises some dust here below. He is no longer in his spring-tide, but having been always busy he has been obliged to use his first impressions as if they were deliberate opinions, and to range himself on the corresponding side in ignorance of much that he commits himself to; so that he retains some characteristics of a comparatively tender age, and among them a certain surprise that there have not been more persons equal to himself. Perhaps it is unfortunate for him that he early gained a hearing, or at least a place in print, and was thus encouraged in acquiring a fixed habit of writing, to the exclusion of any other bread-winning pursuit. He is already to be classed as a "general writer," corresponding to the comprehensive wants of the "general reader," and with this industry on his hands it is not enough for him to keep up the ingenuous self-reliance of youth: he finds himself under an obligation to be skilled in various methods of seeming to

know; and having habitually expressed himself before he was convinced, his interest in all subjects is chiefly to ascertain that he has not made a mistake, and to feel his infallibility confirmed. That impulse to decide, that vague sense of being able to achieve the unattempted, that dream of aerial unlimited movement at will without feet or wings, which were once but the joyous mounting of young sap, are already taking shape as unalterable woody fibre: the impulse has hardened into "style," and into a pattern of peremptory sentences; the sense of ability in the presence of other men's failures is turning into the official arrogance of one who habitually issues directions which he has never himself been called on to execute; the dreamy buoyancy of the stripling has taken on a fatal sort of reality in written pretensions which carry consequences. He is on the way to become like the loud-buzzing, bouncing Bombus who combines conceited illusions enough to supply several patients in a lunatic asylum with the freedom to show himself at large in various forms of print. If one who takes himself for the telegraphic centre of all American wires is to be confined

as unfit to transact affairs, what shall we say to the man who believes himself in possession of the unexpressed motives and designs dwelling in the breasts of all sovereigns and all politicians? And I grieve to think that poor Pepin, though less political, may by-and-by manifest a persuasion hardly more sane, for he is beginning to explain people's writing by what he does not know about them. Yet he was once at the comparatively innocent stage which I have confessed to be that of my own early astonishment at my powerful originality; and copying the just humility of the old Puritan, I may say, "But for the grace of discouragement, this coxcombry might have been mine."

Pepin made for himself a necessity of writing (and getting printed) before he had considered whether he had the knowledge or belief that would furnish eligible matter. At first perhaps the necessity galled him a little, but it is now as easily borne, nay, is as irrepressible a habit as the outpouring of inconsiderate talk. He is gradually being condemned to have no genuine impressions, no direct consciousness of enjoyment or the reverse from the quality of what is before him: his per-

ceptions are continually arranging themselves in forms suitable to a printed judgment, and hence they will often turn out to be as much to the purpose if they are written without any direct contemplation of the object, and are guided by a few external conditions which serve to classify it for him. In this way he is irrevocably losing the faculty of accurate mental vision: having bound himself to express judgments which will satisfy some other demands than that of veracity, he has blunted his perceptions by continual preoccupation. We cannot command veracity at will: the power of seeing and reporting truly is a form of health that has to be delicately guarded, and as an ancient Rabbi has solemnly said, "The penalty of untruth is untruth." But Pepin is only a mild example of the fact that incessant writing with a view to printing carries internal consequences which have often the nature of disease. And however unpractical it may be held to consider whether we have anything to print which it is good for the world to read, or which has not been better said before, it will perhaps be allowed

to be worth considering what effect the printing may have on ourselves. Clearly there is a sort of writing which helps to keep the writer in a ridiculously contented ignorance; raising in him continually the sense of having delivered himself effectively, so that the acquirement of more thorough knowledge seems as superfluous as the purchase of costume for a past occasion. He has invested his vanity (perhaps his hope of income) in his own shallownesses and mistakes, and must desire their prosperity. Like the professional prophet, he learns to be glad of the harm that keeps up his credit, and to be sorry for the good that contradicts him. It is hard enough for any of us, amid the changing winds of fortune and the hurly-burly of events, to keep quite clear of a gladness which is another's calamity; but one may choose not to enter on a course which will turn such gladness into a fixed habit of mind, committing ourselves to be continually pleased that others should appear to be wrong in order that we may have the air of being right.

In some cases, perhaps, it might be urged that Pepin has remained the more self-con-

tented because he has *not* written everything he believed himself capable of. He once asked me to read a sort of programme of the species of romance which he should think it worth while to write—a species which he contrasted in strong terms with the productions of illustrious but overrated authors in this branch. Pepin's romance was to present the splendours of the Roman Empire at the culmination of its grandeur, when decadence was spiritually but not visibly imminent: it was to show the workings of human passion in the most pregnant and exalted of human circumstances, the designs of statesmen, the interfusion of philosophies, the rural relaxation and converse of immortal poets, the majestic triumphs of warriors, the mingling of the quaint and sublime in religious ceremony, the gorgeous delirium of gladiatorial shows, and under all the secretly working leaven of Christianity. Such a romance would not call the attention of society to the dialect of stable-boys, the low habits of rustics, the vulgarity of small schoolmasters, the manners of men in livery, or to any other form of uneducated talk and sentiments: its charac-

ters would have virtues and vices alike on the grand scale, and would express themselves in an English representing the discourse of the most powerful minds in the best Latin, or possibly Greek, when there occurred a scene with a Greek philosopher on a visit to Rome or resident there as a teacher. In this way Pepin would do in fiction what had never been done before: something not at all like 'Rienzi' or 'Notre Dame de Paris,' or any other attempt of that kind; but something at once more penetrating and more magnificent, more passionate and more philosophical, more panoramic yet more select: something that would present a conception of a gigantic period; in short, something truly Roman and world-historical.

When Pepin gave me this programme to read he was much younger than at present. Some slight success in another vein diverted him from the production of panoramic and select romance, and the experience of not having tried to carry out his programme has naturally made him more biting and sarcastic on the failures of those who have

actually written romances without apparently having had a glimpse of a conception equal to his. Indeed, I am often comparing his rather touchingly inflated *naïveté*, as of a small young person walking on tiptoe while he is talking of elevated things, at the time when he felt himself the author of that unwritten romance, with his present epigrammatic curtness and affectation of power kept strictly in reserve. His paragraphs now seem to have a bitter smile in them, from the consciousness of a mind too penetrating to accept any other man's ideas, and too equally competent in all directions to seclude his power in any one form of creation, but rather fitted to hang over them all as a lamp of guidance to the stumblers below. You perceive how proud he is of not being indebted to any writer: even with the dead he is on the creditor's side, for he is doing them the service of letting the world know what they meant better than those poor pre-Pepinians themselves had any means of doing, and he treats the mighty shades very cavalierly.

Is this fellow-citizen of ours, considered simply in the light of a baptised Christian and

tax-paying Englishman, really as madly conceited, as empty of reverential feeling, as unveracious and careless of justice, as full of catch-penny devices and stagey attitudinising as on examination his writing shows itself to be? By no means. He has arrived at his present pass in "the literary calling" through the self-imposed obligation to give himself a manner which would convey the impression of superior knowledge and ability. He is much worthier and more admirable than his written productions, because the moral aspects exhibited in his writing are felt to be ridiculous or disgraceful in the personal relations of life. In blaming Pepin's writing we are accusing the public conscience, which is so lax and ill informed on the momentous bearings of authorship that it sanctions the total absence of scruple in undertaking and prosecuting what should be the best warranted of vocations.

Hence I still accept friendly relations with Pepin, for he has much private amiability, and though he probably thinks of me as a man of slender talents, without rapidity of *coup d'œil* and with no compensatory penetration, he

meets me very cordially, and would not, I am sure, willingly pain me in conversation by crudely declaring his low estimate of my capacity. Yet I have often known him to insult my betters and contribute (perhaps unreflectingly) to encourage injurious conceptions of them—but that was done in the course of his professional writing, and the public conscience still leaves such writing nearly on the level of the Merry-Andrew's dress, which permits an impudent deportment and extraordinary gambols to one who in his ordinary clothing shows himself the decent father of a family.

XV.

DISEASES OF SMALL AUTHORSHIP

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PARTICULAR callings, it is known, encourage particular diseases. There is a painter's colic: the Sheffield grinder falls a victim to the inhalation of steel dust: clergymen so often have a certain kind of sore throat that this otherwise secular ailment gets named after them. And perhaps, if we were to inquire, we should find a similar relation between certain moral ailments and these various occupations, though here in the case of clergymen there would be specific differences: the poor curate, equally with the rector, is liable to clergyman's sore throat, but he would probably be found free from the chronic moral ailments encouraged by the possession of glebe and those higher chances of preferment

which follow on having a good position already. On the other hand, the poor curate might have severe attacks of calculating expectancy concerning parishioners' turkeys, cheeses, and fat geese, or of uneasy rivalry for the donations of clerical charities.

Authors are so miscellaneous a class that their personified diseases, physical and moral, might include the whole procession of human disorders, led by dyspepsia and ending in madness—the awful Dumb Show of a world-historic tragedy. Take a large enough area of human life and all comedy melts into tragedy, like the Fool's part by the side of Lear. The chief scenes get filled with erring heroes, guileful usurpers, persecuted discoverers, dying deliverers: everywhere the protagonist has a part pregnant with doom. The comedy sinks to an accessory, and if there are loud laughs they seem a convulsive transition from sobs; or if the comedy is touched with a gentle lovingness, the panoramic scene is one where

> "Sadness is a kind of mirth
> So mingled as if mirth did make us sad
> And sadness merry."[1]

[1] Two Noble Kinsmen.

But I did not set out on the wide survey that would carry me into tragedy, and in fact had nothing more serious in my mind than certain small chronic ailments that come of small authorship. I was thinking principally of Vorticella, who flourished in my youth not only as a portly lady walking in silk attire, but also as the authoress of a book entitled 'The Channel Islands, with Notes and an Appendix.' I would by no means make it a reproach to her that she wrote no more than one book; on the contrary, her stopping there seems to me a laudable example. What one would have wished, after experience, was that she had refrained from producing even that single volume, and thus from giving her self-importance a troublesome kind of double incorporation which became oppressive to her acquaintances, and set up in herself one of those slight chronic forms of disease to which I have just referred. She lived in the considerable provincial town of Pumpiter, which had its own newspaper press, with the usual divisions of political partisanship and the usual varieties of literary criticism—the florid and allusive, the *staccato* and peremptory, the

clairvoyant and prophetic, the safe and pattern-phrased, or what one might call "the many-a-long-day style."

Vorticella being the wife of an important townsman had naturally the satisfaction of seeing 'The Channel Islands' reviewed by all the organs of Pumpiter opinion, and their articles or paragraphs held as naturally the opening pages in the elegantly bound album prepared by her for the reception of "critical opinions." This ornamental volume lay on a special table in her drawing-room close to the still more gorgeously bound work of which it was the significant effect, and every guest was allowed the privilege of reading what had been said of the authoress and her work in the 'Pumpiter Gazette and Literary Watchman,' the 'Pumpshire Post,' the 'Church Clock,' the 'Independent Monitor,' and the lively but judicious publication known as the 'Medley Pie;' to be followed up, if he chose, by the instructive perusal of the strikingly confirmatory judgments, sometimes concurrent in the very phrases, of journals from the most distant counties; as the 'Latchgate Argus,' the Penllwy Universe,' the 'Cockaleekie Advertiser,'

the 'Goodwin Sands Opinion,' and the 'Land's End Times.'

I had friends in Pumpiter and occasionally paid a long visit there. When I called on Vorticella, who had a cousinship with my hosts, she had to excuse herself because a message claimed her attention for eight or ten minutes, and handing me the album of critical opinions said, with a certain emphasis which, considering my youth, was highly complimentary, that she would really like me to read what I should find there. This seemed a permissive politeness which I could not feel to be an oppression, and I ran my eyes over the dozen pages, each with a strip or islet of newspaper in the centre, with that freedom of mind (in my case meaning freedom to forget) which would be a perilous way of preparing for examination. This *ad libitum* perusal had its interest for me. The private truth being that I had not read 'The Channel Islands,' I was amazed at the variety of matter which the volume must contain to have impressed these different judges with the writer's surpassing capacity to handle almost all branches of inquiry and all forms of pres-

entation. In Jersey she had shown herself an historian, in Guernsey a poetess, in Alderney a political economist, and in Sark a humorist: there were sketches of character scattered through the pages which might put our "fictionists" to the blush; the style was eloquent and racy, studded with gems of felicitous remark; and the moral spirit throughout was so superior that, said one, "the recording angel" (who is not supposed to take account of literature as such) "would assuredly set down the work as a deed of religion." The force of this eulogy on the part of several reviewers was much heightened by the incidental evidence of their fastidious and severe taste, which seemed to suffer considerably from the imperfections of our chief writers, even the dead and canonised: one afflicted them with the smell of oil, another lacked erudition and attempted (though vainly) to dazzle them with trivial conceits, one wanted to be more philosophical than nature had made him, another in attempting to be comic produced the melancholy effect of a half-starved Merry-Andrew; while one and all, from the author of the 'Areopagitica' downwards, had faults of style which

must have made an able hand in the 'Latchgate Argus' shake the many-glanced head belonging thereto with a smile of compassionate disapproval. Not so the authoress of 'The Channel Islands:' Vorticella and Shakspere were allowed to be faultless. I gathered that no blemishes were observable in the work of this accomplished writer, and the repeated information that she was "second to none" seemed after this superfluous. Her thick octavo—notes, appendix and all—was unflagging from beginning to end; and the 'Land's End Times,' using a rather dangerous rhetorical figure, recommended you not to take up the volume unless you had leisure to finish it at a sitting. It had given one writer more pleasure than he had had for many a long day—a sentence which had a melancholy resonance, suggesting a life of studious languor such as all previous achievements of the human mind failed to stimulate into enjoyment. I think the collection of critical opinions wound up with this sentence, and I had turned back to look at the lithographed sketch of the authoress which fronted the first page of the album, when the fair original re-entered and I laid down the volume on its appropriate table.

"Well, what do you think of them?" said Vorticella, with an emphasis which had some significance unperceived by me. "I know you are a great student. Give me *your* opinion of these opinions."

"They must be very gratifying to you," I answered with a little confusion, for I perceived that I might easily mistake my footing, and I began to have a presentiment of an examination for which I was by no means crammed.

"On the whole—yes," said Vorticella, in a tone of concession. "A few of the notices are written with some pains, but not one of them has really grappled with the chief idea in the appendix. I don't know whether you have studied political economy, but you saw what I said on page 398 about the Jersey fisheries?"

I bowed—I confess it—with the mean hope that this movement in the nape of my neck would be taken as sufficient proof that I had read, marked, and learned. I do not forgive myself for this pantomimic falsehood, but I was young and morally timorous, and Vorticella's personality had an effect on me something like that of a powerful mesmeriser when

he directs all his ten fingers towards your eyes, as unpleasantly visible ducts for the invisible stream. I felt a great power of contempt in her, if I did not come up to her expectations.

"Well," she resumed, "you observe that not one of them has taken up that argument. But I hope I convinced you about the drag-nets?"

Here was a judgment on me. Orientally speaking, I had lifted up my foot on the steep descent of falsity and was compelled to set it down on a lower level. "I should think you must be right," said I, inwardly resolving that on the next topic I would tell the truth.

"I *know* that I am right," said Vorticella. "The fact is that no critic in this town is fit to meddle with such subjects, unless it be Volvox, and he, with all his command of language, is very superficial. It is Volvox who writes in the 'Monitor.' I hope you noticed how he contradicts himself?"

My resolution, helped by the equivalence of dangers, stoutly prevailed, and I said, "No."

"No! I am surprised. He is the only one who finds fault with me. He is a Dissenter, you know. The 'Monitor' is the Dissenters' organ, but my husband has been so useful to them in municipal affairs that they would not venture to run my book down; they feel obliged to tell the truth about me. Still Volvox betrays himself. After praising me for my penetration and accuracy, he presently says I have allowed myself to be imposed upon and have let my active imagination run away with me. That is like his dissenting impertinence. Active my imagination may be, but I have it under control. Little Vibrio, who writes the playful notice in the 'Medley Pie,' has a clever hit at Volvox in that passage about the steeplechase of imagination, where the loser wants to make it appear that the winner was only run away with. But if you did not notice Volvox's self-contradiction you would not see the point," added Vorticella, with rather a chilling intonation. "Or perhaps you did not read the 'Medley Pie' notice? That is a pity. Do take up the book again. Vibrio is a poor little tippling creature, but, as Mr Carlyle would say, he has an eye, and he is always lively."

I did take up the book again, and read as demanded.

"It is very ingenious," said I, really appreciating the difficulty of being lively in this connection: it seemed even more wonderful than that a Vibrio should have an eye.

"You are probably surprised to see no notices from the London press," said Vorticella. "I have one—a very remarkable one. But I reserve it until the others have spoken, and then I shall introduce it to wind up. I shall have them reprinted, of course, and inserted in future copies. This from the 'Candelabrum' is only eight lines in length, but full of venom. It calls my style dull and pompous. I think that will tell its own tale, placed after the other critiques."

"People's impressions are so different," said I. "Some persons find 'Don Quixote' dull."

"Yes," said Vorticella, in emphatic chest tones, "dulness is a matter of opinion; but pompous! That I never was and never could be. Perhaps he means that my matter is too important for his taste; and I have no objection to *that*. I did not intend to be trivial. I should just like to read you that passage

about the drag-nets, because I could make it clearer to you."

A second (less ornamental) copy was at her elbow and was already opened, when to my great relief another guest was announced, and I was able to take my leave without seeming to run away from 'The Channel Islands,' though not without being compelled to carry with me the loan of "the marked copy," which I was to find advantageous in a re-perusal of the appendix, and was only requested to return before my departure from Pumpiter. Looking into the volume now with some curiosity, I found it a very ordinary combination of the commonplace and ambitious, one of those books which one might imagine to have been written under the old Grub Street coercion of hunger and thirst, if they were not known beforehand to be the gratuitous productions of ladies and gentlemen whose circumstances might be called altogether easy, but for an uneasy vanity that happened to have been directed towards authorship. Its importance was that of a polypus, tumour, fungus, or other erratic outgrowth, noxious and disfiguring in its effect on the individual organism which

nourishes it. Poor Vorticella might not have been more wearisome on a visit than the majority of her neighbours, but for this disease of magnified self-importance belonging to small authorship. I understand that the chronic complaint of 'The Channel Islands' never left her. As the years went on and the publication tended to vanish in the distance from her neighbours' memory, she was still bent on dragging it to the foreground, and her chief interest in new acquaintances was the possibility of lending them her book, entering into all details concerning it, and requesting them to read her album of "critical opinions." This really made her more tiresome than Gregariña, whose distinction was that she had had cholera, and who did not feel herself in her true position with strangers until they knew it.

My experience with Vorticella led me for a time into the false supposition that this sort of fungous disfiguration, which makes Self disagreeably larger, was most common to the female sex; but I presently found that here too the male could assert his superiority and show a more vigorous boredom. I have

known a man with a single pamphlet containing an assurance that somebody else was wrong, together with a few approved quotations, produce a more powerful effect of shuddering at his approach than ever Vorticella did with her varied octavo volume, including notes and appendix. Males of more than one nation recur to my memory who produced from their pocket on the slightest encouragement a small pink or buff duodecimo pamphlet, wrapped in silver paper, as a present held ready for an intelligent reader. "A mode of propagandism," you remark in excuse; "they wished to spread some useful corrective doctrine." Not necessarily: the indoctrination aimed at was perhaps to convince you of their own talents by the sample of an "Ode on Shakspere's Birthday," or a translation from Horace.

Vorticella may pair off with Monas, who had also written his one book—'Here and There; or, a Trip from Truro to Transylvania'—and not only carried it in his portmanteau when he went on visits, but took the earliest opportunity of depositing it in the drawing-room, and afterwards would enter to look for it, as if

under pressure of a need for reference, begging the lady of the house to tell him whether she had seen "a small volume bound in red." One hostess at last ordered it to be carried into his bedroom to save his time; but it presently reappeared in his hands, and was again left with inserted slips of paper on the drawing-room table.

Depend upon it, vanity is human, native alike to men and women; only in the male it is of denser texture, less volatile, so that it less immediately informs you of its presence, but is more massive and capable of knocking you down if you come into collision with it; while in women vanity lays by its small revenges as in a needle-case always at hand. The difference is in muscle and finger-tips, in traditional habits and mental perspective, rather than in the original appetite of vanity. It is an approved method now to explain ourselves by a reference to the races as little like us as possible, which leads me to observe that in Fiji the men use the most elaborate hair-dressing, and that wherever tattooing is in vogue the male expects to carry off the prize of admiration for pattern and workmanship.

Arguing analogically, and looking for this tendency of the Fijian or Hawaian male in the eminent European, we must suppose that it exhibits itself under the forms of civilised apparel; and it would be a great mistake to estimate passionate effort by the effect it produces on our perception or understanding. It is conceivable that a man may have concentrated no less will and expectation on his wristbands, gaiters, and the shape of his hat-brim, or an appearance which impresses you as that of the modern "swell," than the Ojibbeway on an ornamentation which seems to us much more elaborate. In what concerns the search for admiration at least, it is not true that the effect is equal to the cause and resembles it. The cause of a flat curl on the masculine forehead, such as might be seen when George the Fourth was king, must have been widely different in quality and intensity from the impression made by that small scroll of hair on the organ of the beholder. Merely to maintain an attitude and gait which I notice in certain club men, and especially an inflation of the chest accompanying very small remarks, there goes, I am convinced, an expenditure of psy-

chical energy little appreciated by the multitude—a mental vision of Self and deeply impressed beholders which is quite without antitype in what we call the effect produced by that hidden process.

No! there is no need to admit that women would carry away the prize of vanity in a competition where differences of custom were fairly considered. A man cannot show his vanity in a tight skirt which forces him to walk sideways down the staircase; but let the match be between the respective vanities of largest beard and tightest skirt, and here too the battle would be to the strong.

XVI.

MORAL SWINDLERS

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It is a familiar example of irony in the degradation of words that "what a man is worth" has come to mean how much money he possesses; but there seems a deeper and more melancholy irony in the shrunken meaning that popular or polite speech assigns to "morality" and "morals." The poor part these words are made to play recalls the fate of those pagan divinities who, after being understood to rule the powers of the air and the destinies of men, came down to the level of insignificant demons, or were even made a farcical show for the amusement of the multitude.

Talking to Melissa in a time of commercial trouble, I found her disposed to speak patheti-

cally of the disgrace which had fallen on Sir Gavial Mantrap, because of his conduct in relation to the Eocene Mines, and to other companies ingeniously devised by him for the punishment of ignorance in people of small means: a disgrace by which the poor titled gentleman was actually reduced to live in comparative obscurity on his wife's settlement of one or two hundred thousand in the consols.

"Surely your pity is misapplied," said I, rather dubiously, for I like the comfort of trusting that a correct moral judgment is the strong point in woman (seeing that she has a majority of about a million in our islands), and I imagined that Melissa might have some unexpressed grounds for her opinion. "I should have thought you would rather be sorry for Mantrap's victims—the widows, spinsters, and hard-working fathers whom his unscrupulous haste to make himself rich has cheated of all their savings, while he is eating well, lying softly, and after impudently justifying himself before the public, is perhaps joining in the General Confession with a sense that he is an acceptable object in the sight of God, though decent men refuse to meet him."

"Oh, all that about the Companies, I know, was most unfortunate. In commerce people are led to do so many things, and he might not know exactly how everything would turn out. But Sir Gavial made a good use of his money, and he is a thoroughly *moral* man."

"What do you mean by a thoroughly moral man?" said I.

"Oh, I suppose every one means the same by that," said Melissa, with a slight air of rebuke. "Sir Gavial is an excellent family man—quite blameless there; and so charitable round his place at Tiptop. Very different from Mr Barabbas, whose life, my husband tells me, is most objectionable, with actresses and that sort of thing. I think a man's morals should make a difference to us. I'm not sorry for Mr Barabbas, but *I am* sorry for Sir Gavial Mantrap."

I will not repeat my answer to Melissa, for I fear it was offensively brusque, my opinion being that Sir Gavial was the more pernicious scoundrel of the two, since his name for virtue served as an effective part of a swindling apparatus; and perhaps I hinted that to call such a man moral showed rather a silly notion

of human affairs. In fact, I had an angry wish to be instructive, and Melissa, as will sometimes happen, noticed my anger without appropriating my instruction, for I have since heard that she speaks of me as rather violent-tempered, and not over strict in my views of morality.

I wish that this narrow use of words which are wanted in their full meaning were confined to women like Melissa. Seeing that Morality and Morals under their *alias* of Ethics are the subject of voluminous discussion, and their true basis a pressing matter of dispute—seeing that the most famous book ever written on Ethics, and forming a chief study in our colleges, allies ethical with political science or that which treats of the constitution and prosperity of States, one might expect that educated men would find reason to avoid a perversion of language which lends itself to no wider view of life than that of village gossips. Yet I find even respectable historians of our own and of foreign countries, after showing that a king was treacherous, rapacious, and ready to sanction gross breaches in the administration of justice, end by praising him for his pure moral

character, by which one must suppose them to mean that he was not lewd nor debauched, not the European twin of the typical Indian potentate whom Macaulay describes as passing his life in chewing bang and fondling dancing-girls. And since we are sometimes told of such maleficent kings that they were religious, we arrive at the curious result that the most serious wide-reaching duties of man lie quite outside both Morality and Religion —the one of these consisting in not keeping mistresses (and perhaps not drinking too much), and the other in certain ritual and spiritual transactions with God which can be carried on equally well side by side with the basest conduct towards men. With such a classification as this it is no wonder, considering the strong reaction of language on thought, that many minds, dizzy with indigestion of recent science and philosophy, are far to seek for the grounds of social duty, and without entertaining any private intention of committing a perjury which would ruin an innocent man, or seeking gain by supplying bad preserved meats to our navy, feel themselves speculatively obliged to inquire why they

should not do so, and are inclined to measure their intellectual subtlety by their dissatisfaction with all answers to this "Why?" It is of little use to theorise in ethics while our habitual phraseology stamps the larger part of our social duties as something that lies aloof from the deepest needs and affections of our nature. The informal definitions of popular language are the only medium through which theory really affects the mass of minds even among the nominally educated; and when a man whose business hours, the solid part of every day, are spent in an unscrupulous course of public or private action which has every calculable chance of causing widespread injury and misery, can be called moral because he comes home to dine with his wife and children and cherishes the happiness of his own hearth, the augury is not good for the use of high ethical and theological disputation.

Not for one moment would one willingly lose sight of the truth that the relation of the sexes and the primary ties of kinship are the deepest roots of human wellbeing, but to make them by themselves the equivalent of morality is verbally to cut off the channels

of feeling through which they are the feeders of that wellbeing. They are the original fountains of a sensibility to the claims of others, which is the bond of societies; but being necessarily in the first instance a private good, there is always the danger that individual selfishness will see in them only the best part of its own gain; just as knowledge, navigation, commerce, and all the conditions which are of a nature to awaken men's consciousness of their mutual dependence and to make the world one great society, are the occasions of selfish, unfair action, of war and oppression, so long as the public conscience or chief force of feeling and opinion is not uniform and strong enough in its insistance on what is demanded by the general welfare. And among the influences that must retard a right public judgment, the degradation of words which involve praise and blame will be reckoned worth protesting against by every mature observer. To rob words of half their meaning, while they retain their dignity as qualifications, is like allowing to men who have lost half their faculties the same high and perilous command which they won in their time of vigour; or

like selling food and seeds after fraudulently abstracting their best virtues: in each case what ought to be beneficently strong is fatally enfeebled, if not empoisoned. Until we have altered our dictionaries and have found some other word than *morality* to stand in popular use for the duties of man to man, let us refuse to accept as moral the contractor who enriches himself by using large machinery to make pasteboard soles pass as leather for the feet of unhappy conscripts fighting at miserable odds against invaders: let us rather call him a miscreant, though he were the tenderest, most faithful of husbands, and contend that his own experience of home happiness makes his reckless infliction of suffering on others all the more atrocious. Let us refuse to accept as moral any political leader who should allow his conduct in relation to great issues to be determined by egoistic passion, and boldly say that he would be less immoral even though he were as lax in his personal habits as Sir Robert Walpole, if at the same time his sense of the public welfare were supreme in his mind, quelling all pettier impulses beneath a magnanimous impartiality. And though we were

to find among that class of journalists who live by recklessly reporting injurious rumours, insinuating the blackest motives in opponents, descanting at large and with an air of infallibility on dreams which they both find and interpret, and stimulating bad feeling between nations by abusive writing which is as empty of real conviction as the rage of a pantomime king, and would be ludicrous if its effects did not make it appear diabolical—though we were to find among these a man who was benignancy itself in his own circle, a healer of private differences, a soother in private calamities, let us pronounce him nevertheless flagrantly immoral, a root of hideous cancer in the commonwealth, turning the channels of instruction into feeders of social and political disease.

In opposite ways one sees bad effects likely to be encouraged by this narrow use of the word *morals*, shutting out from its meaning half those actions of a man's life which tell momentously on the wellbeing of his fellow-citizens, and on the preparation of a future for the children growing up around him. Thoroughness of workmanship, care in the execution of every task undertaken, as if it

were the acceptance of a trust which it would be a breach of faith not to discharge well, is a form of duty so momentous that if it were to die out from the feeling and practice of a people, all reforms of institutions would be helpless to create national prosperity and national happiness. Do we desire to see public spirit penetrating all classes of the community and affecting every man's conduct, so that he shall make neither the saving of his soul nor any other private saving an excuse for indifference to the general welfare? Well and good. But the sort of public spirit that scamps its bread-winning work, whether with the trowel, the pen, or the overseeing brain, that it may hurry to scenes of political or social agitation, would be as baleful a gift to our people as any malignant demon could devise. One best part of educational training is that which comes through special knowledge and manipulative or other skill, with its usual accompaniment of delight, in relation to work which is the daily bread-winning occupation—which is a man's contribution to the effective wealth of society in return for what he takes as his own share. But this duty of doing

one's proper work well, and taking care that every product of one's labour shall be genuinely what it pretends to be, is not only left out of morals in popular speech, it is very little insisted on by public teachers, at least in the only effective way—by tracing the continuous effects of ill-done work. Some of them seem to be still hopeful that it will follow as a necessary consequence from week-day services, ecclesiastical decoration, and improved hymn-books; others apparently trust to descanting on self-culture in general, or to raising a general sense of faulty circumstances; and meanwhile lax, make-shift work, from the high conspicuous kind to the average and obscure, is allowed to pass unstamped with the disgrace of immorality, though there is not a member of society who is not daily suffering from it materially and spiritually, and though it is the fatal cause that must degrade our national rank and our commerce in spite of all open markets and discovery of available coal-seams.

I suppose one may take the popular misuse of the words Morality and Morals as some excuse for certain absurdities which are occasional fashions in speech and writing—certain

old lay-figures, as ugly as the queerest Asiatic idol, which at different periods get propped into loftiness, and attired in magnificent Venetian drapery, so that whether they have a human face or not is of little consequence. One is, the notion that there is a radical, irreconcilable opposition between intellect and morality. I do not mean the simple statement of fact, which everybody knows, that remarkably able men have had very faulty morals, and have outraged public feeling even at its ordinary standard; but the supposition that the ablest intellect, the highest genius, will see through morality as a sort of twaddle for bibs and tuckers, a doctrine of dulness, a mere incident in human stupidity. We begin to understand the acceptance of this foolishness by considering that we live in a society where we may hear a treacherous monarch, or a malignant and lying politician, or a man who uses either official or literary power as an instrument of his private partiality or hatred, or a manufacturer who devises the falsification of wares, or a trader who deals in virtueless seed-grains, praised or compassionated because of his excellent morals.

Clearly if morality meant no more than such decencies as are practised by these poisonous members of society, it would be possible to say, without suspicion of light-headedness, that morality lay aloof from the grand stream of human affairs, as a small channel fed by the stream and not missed from it. While this form of nonsense is conveyed in the popular use of words, there must be plenty of well-dressed ignorance at leisure to run through a box of books, which will feel itself initiated in the freemasonry of intellect by a view of life which might take for a Shaksperian motto—

> "Fair is foul and foul is fair,
> Hover through the fog and filthy air"—

and will find itself easily provided with striking conversation by the rule of reversing all the judgments on good and evil which have come to be the calendar and clock-work of society. But let our habitual talk give morals their full meaning as the conduct which, in every human relation, would follow from the fullest knowledge and the fullest sympathy—a meaning perpetually corrected and enriched by a more thorough appreciation of depend-

ence in things, and a finer sensibility to both physical and spiritual fact—and this ridiculous ascription of superlative power to minds which have no effective awe-inspiring vision of the human lot, no response of understanding to the connection between duty and the material processes by which the world is kept habitable for cultivated man, will be tacitly discredited without any need to cite the immortal names that all are obliged to take as the measure of intellectual rank and highly-charged genius.

Suppose a Frenchman—I mean no disrespect to the great French nation, for all nations are afflicted with their peculiar parasitic growths, which are lazy, hungry forms, usually characterised by a disproportionate swallowing apparatus: suppose a Parisian who should shuffle down the Boulevard with a soul ignorant of the gravest cares and the deepest tenderness of manhood, and a frame more or less fevered by debauchery, mentally polishing into utmost refinement of phrase and rhythm verses which were an enlargement on that Shaksperian motto, and worthy of the most expensive title to be furnished by the vendors of such antithetic ware as *Les*

marguerites de l'Enfer, or *Les délices de Béelzébuth.* This supposed personage might probably enough regard his negation of those moral sensibilities which make half the warp and woof of human history, his indifference to the hard thinking and hard handiwork of life, to which he owed even his own gauzy mental garments with their spangles of poor paradox, as the royalty of genius, for we are used to witness such self-crowning in many forms of mental alienation; but he would not, I think, be taken, even by his own generation, as a living proof that there can exist such a combination as that of moral stupidity and trivial emphasis of personal indulgence with the large yet finely discriminating vision which marks the intellectual masters of our kind. Doubtless there are many sorts of transfiguration, and a man who has come to be worthy of all gratitude and reverence may have had his swinish period, wallowing in ugly places; but suppose it had been handed down to us that Sophocles or Virgil had at one time made himself scandalous in this way: the works which have consecrated their memory for our admiration and gratitude are not a glorifying of swinish-

ness, but an artistic incorporation of the highest sentiment known to their age.

All these may seem to be wide reasons for objecting to Melissa's pity for Sir Gavial Mantrap on the ground of his good morals; but their connection will not be obscure to any one who has taken pains to observe the links uniting the scattered signs of our social development.

XVII.

SHADOWS OF THE COMING RACE

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My friend Trost, who is no optimist as to the state of the universe hitherto, but is confident that at some future period within the duration of the solar system, ours will be the best of all possible worlds—a hope which I always honour as a sign of beneficent qualities — my friend Trost always tries to keep up my spirits under the sight of the extremely unpleasant and disfiguring work by which many of our fellow-creatures have to get their bread, with the assurance that "all this will soon be done by machinery." But he sometimes neutralises the consolation by extending it over so large an area of human labour, and insisting so impressively on the quantity of energy which will thus be set free for loftier purposes, that I am tempted

to desire an occasional famine of invention in the coming ages, lest the humbler kinds of work should be entirely nullified while there are still left some men and women who are not fit for the highest.

Especially, when one considers the perfunctory way in which some of the most exalted tasks are already executed by those who are understood to be educated for them, there rises a fearful vision of the human race evolving machinery which will by-and-by throw itself fatally out of work. When, in the Bank of England, I see a wondrously delicate machine for testing sovereigns, a shrewd implacable little steel Rhadamanthus that, once the coins are delivered up to it, lifts and balances each in turn for the fraction of an instant, finds it wanting or sufficient, and dismisses it to right or left with rigorous justice; when I am told of micrometers and thermopiles and tasimeters which deal physically with the invisible, the impalpable, and the unimaginable; of cunning wires and wheels and pointing needles which will register your and my quickness so as to exclude flattering opinion; of a machine for drawing the right conclusion, which will doubt-

less by-and-by be improved into an automaton for finding true premises; of a microphone which detects the cadence of the fly's foot on the ceiling, and may be expected presently to discriminate the noises of our various follies as they soliloquise or converse in our brains—my mind seeming too small for these things, I get a little out of it, like an unfortunate savage too suddenly brought face to face with civilisation, and I exclaim—

"Am I already in the shadow of the Coming Race? and will the creatures who are to transcend and finally supersede us be steely organisms, giving out the effluvia of the laboratory, and performing with infallible exactness more than everything that we have performed with a slovenly approximativeness and self-defeating inaccuracy?"

"But," says Trost, treating me with cautious mildness on hearing me vent this raving notion, "you forget that these wonder-workers are the slaves of our race, need our tendance and regulation, obey the mandates of our consciousness, and are only deaf and dumb bringers of reports which we decipher and make use of. They are simply extensions of the human

organism, so to speak, limbs immeasurably more powerful, ever more subtle finger-tips, ever more mastery over the invisibly great and the invisibly small. Each new machine needs a new appliance of human skill to construct it, new devices to feed it with material, and often keener-edged faculties to note its registrations or performances. How then can machines supersede us?—they depend upon us. When we cease, they cease."

"I am not so sure of that," said I, getting back into my mind, and becoming rather wilful in consequence. "If, as I have heard you contend, machines as they are more and more perfected will require less and less of tendance, how do I know that they may not be ultimately made to carry, or may not in themselves evolve, conditions of self-supply, self-repair, and reproduction, and not only do all the mighty and subtle work possible on this planet better than we could do it, but with the immense advantage of banishing from the earth's atmosphere screaming consciousnesses which, in our comparatively clumsy race, make an intolerable noise and fuss to each other about every petty ant-like performance, looking on at all

work only as it were to spring a rattle here or blow a trumpet there, with a ridiculous sense of being effective? I for my part cannot see any reason why a sufficiently penetrating thinker, who can see his way through a thousand years or so, should not conceive a parliament of machines, in which the manners were excellent and the motions infallible in logic: one honourable instrument, a remote descendant of the Voltaic family, might discharge a powerful current (entirely without animosity) on an honourable instrument opposite, of more upstart origin, but belonging to the ancient edge-tool race which we already at Sheffield see paring thick iron as if it were mellow cheese—by this unerringly directed discharge operating on movements corresponding to what we call Estimates, and by necessary mechanical consequence on movements corresponding to what we call the Funds, which with a vain analogy we sometimes speak of as "sensitive." For every machine would be perfectly educated, that is to say, would have the suitable molecular adjustments, which would act not the less infallibly for being free from the fussy accompaniment of that consciousness to which our

prejudice gives a supreme governing rank, when in truth it is an idle parasite on the grand sequence of things."

"Nothing of the sort!" returned Trost, getting angry, and judging it kind to treat me with some severity; "what you have heard me say is, that our race will and must act as a nervous centre to the utmost development of mechanical processes: the subtly refined powers of machines will react in producing more subtly refined thinking processes which will occupy the minds set free from grosser labour. Say, for example, that all the scavengers' work of London were done, so far as human attention is concerned, by the occasional pressure of a brass button (as in the ringing of an electric bell), you will then have a multitude of brains set free for the exquisite enjoyment of dealing with the exact sequences and high speculations supplied and prompted by the delicate machines which yield a response to the fixed stars, and give readings of the spiral vortices fundamentally concerned in the production of epic poems or great judicial harangues. So far from mankind being

thrown out of work according to your notion," concluded Trost, with a peculiar nasal note of scorn, "if it were not for your incurable dilettanteism in science as in all other things—if you had once understood the action of any delicate machine—you would perceive that the sequences it carries throughout the realm of phenomena would require many generations, perhaps æons, of understandings considerably stronger than yours, to exhaust the store of work it lays open."

"Precisely," said I, with a meekness which I felt was praiseworthy; "it is the feebleness of my capacity, bringing me nearer than you to the human average, that perhaps enables me to imagine certain results better than you can. Doubtless the very fishes of our rivers, gullible as they look, and slow as they are to be rightly convinced in another order of facts, form fewer false expectations about each other than we should form about them if we were in a position of somewhat fuller intercourse with their species; for even as it is we have continually to be surprised that they do not rise to our carefully selected bait. Take

me then as a sort of reflective and experienced carp; but do not estimate the justice of my ideas by my facial expression."

"Pooh!" says Trost. (We are on very intimate terms.)

"Naturally," I persisted, "it is less easy to you than to me to imagine our race transcended and superseded, since the more energy a being is possessed of, the harder it must be for him to conceive his own death. But I, from the point of view of a reflective carp, can easily imagine myself and my congeners dispensed with in the frame of things and giving way not only to a superior but a vastly different kind of Entity. What I would ask you is, to show me why, since each new invention casts a new light along the pathway of discovery, and each new combination or structure brings into play more conditions than its inventor foresaw, there should not at length be a machine of such high mechanical and chemical powers that it would find and assimilate the material to supply its own waste, and then by a further evolution of internal molecular movements reproduce itself by some process of fission or budding. This last stage having

been reached, either by man's contrivance or as an unforeseen result, one sees that the process of natural selection must drive men altogether out of the field; for they will long before have begun to sink into the miserable condition of those unhappy characters in fable who, having demons or djinns at their beck, and being obliged to supply them with work, found too much of everything done in too short a time. What demons so potent as molecular movements, none the less tremendously potent for not carrying the futile cargo of a consciousness screeching irrelevantly, like a fowl tied head downmost to the saddle of a swift horseman? Under such uncomfortable circumstances our race will have diminished with the diminishing call on their energies, and by the time that the self-repairing and reproducing machines arise, all but a few of the rare inventors, calculators, and speculators will have become pale, pulpy, and cretinous from fatty or other degeneration, and behold around them a scanty hydrocephalous offspring. As to the breed of the ingenious and intellectual, their nervous systems will at last have been overwrought in following the molecular revela-

tions of the immensely more powerful unconscious race, and they will naturally, as the less energetic combinations of movement, subside like the flame of a candle in the sunlight. Thus the feebler race, whose corporeal adjustments happened to be accompanied with a maniacal consciousness which imagined itself moving its mover, will have vanished, as all less adapted existences do before the fittest—*i.e.*, the existence composed of the most persistent groups of movements and the most capable of incorporating new groups in harmonious relation. Who—if our consciousness is, as I have been given to understand, a mere stumbling of our organisms on their way to unconscious perfection—who shall say that those fittest existences will not be found along the track of what we call inorganic combinations, which will carry on the most elaborate processes as mutely and painlessly as we are now told that the minerals are metamorphosing themselves continually in the dark laboratory of the earth's crust? Thus this planet may be filled with beings who will be blind and deaf as the inmost rock, yet will execute changes as delicate and complicated

as those of human language and all the intricate web of what we call its effects, without sensitive impression, without sensitive impulse: there may be, let us say, mute orations, mute rhapsodies, mute discussions, and no consciousness there even to enjoy the silence."

"Absurd!" grumbled Trost.

"The supposition is logical," said I. "It is well argued from the premises."

"Whose premises?" cried Trost, turning on me with some fierceness. "You don't mean to call them mine, I hope."

"Heaven forbid! They seem to be flying about in the air with other germs, and have found a sort of nidus among my melancholy fancies. Nobody really holds them. They bear the same relation to real belief as walking on the head for a show does to running away from an explosion or walking fast to catch the train."

XVIII.

THE MODERN HEP! HEP! HEP!

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THE MODERN HEP! HEP! HEP!

To discern likeness amidst diversity, it is well known, does not require so fine a mental edge as the discerning of diversity amidst general sameness. The primary rough classification depends on the prominent resemblances of things: the progress is towards finer and finer discrimination according to minute differences.

Yet even at this stage of European culture one's attention is continually drawn to the prevalence of that grosser mental sloth which makes people dull to the most ordinary prompting of comparison—the bringing things together because of their likeness. The same motives, the same ideas, the same practices, are alternately admired and abhorred, lauded and denounced, according to their association with

superficial differences, historical or actually social: even learned writers treating of great subjects often show an attitude of mind not greatly superior in its logic to that of the frivolous fine lady who is indignant at the frivolity of her maid.

To take only the subject of the Jews: it would be difficult to find a form of bad reasoning about them which has not been heard in conversation or been admitted to the dignity of print; but the neglect of resemblances is a common property of dulness which unites all the various points of view — the prejudiced, the puerile, the spiteful, and the abysmally ignorant.

That the preservation of national memories is an element and a means of national greatness, that their revival is a sign of reviving nationality, that every heroic defender, every patriotic restorer, has been inspired by such memories and has made them his watchword, that even such a corporate existence as that of a Roman legion or an English regiment has been made valorous by memorial standards,— these are the glorious commonplaces of historic teaching at our public schools and univer-

sities, being happily ingrained in Greek and Latin classics. They have also been impressed on the world by conspicuous modern instances. That there is a free modern Greece is due—through all infiltration of other than Greek blood—to the presence of ancient Greece in the consciousness of European men; and every speaker would feel his point safe if he were to praise Byron's devotion to a cause made glorious by ideal identification with the past; hardly so, if he were to insist that the Greeks were not to be helped further because their history shows that they were anciently unsurpassed in treachery and lying, and that many modern Greeks are highly disreputable characters, while others are disposed to grasp too large a share of our commerce. The same with Italy: the pathos of his country's lot pierced the youthful soul of Mazzini, because, like Dante's, his blood was fraught with the kinship of Italian greatness, his imagination filled with a majestic past that wrought itself into a majestic future. Half a century ago, what was Italy? An idling-place of dilettanteism or of itinerant motiveless wealth, a territory parcelled out for papal sustenance, dynastic

convenience, and the profit of an alien Government. What were the Italians? No people, no voice in European counsels, no massive power in European affairs: a race thought of in English and French society as chiefly adapted to the operatic stage, or to serve as models for painters; disposed to smile gratefully at the reception of halfpence; and by the more historical remembered to be rather polite than truthful, in all probability a combination of Machiavelli, Rubini, and Masaniello. Thanks chiefly to the divine gift of a memory which inspires the moments with a past, a present, and a future, and gives the sense of corporate existence that raises man above the otherwise more respectable and innocent brute, all that, or most of it, is changed.

Again, one of our living historians finds just sympathy in his vigorous insistance on our true ancestry, on our being the strongly marked heritors in language and genius of those old English seamen who, beholding a rich country with a most convenient seaboard, came, doubtless with a sense of divine warrant, and settled themselves on this or the other side of fertilising streams, gradually conquering more and

more of the pleasant land from the natives who knew nothing of Odin, and finally making unusually clean work in ridding themselves of those prior occupants. "Let us," he virtually says, "let us know who were our forefathers, who it was that won the soil for us, and brought the good seed of those institutions through which we should not arrogantly but gratefully feel ourselves distinguished among the nations as possessors of long-inherited freedom; let us not keep up an ignorant kind of naming which disguises our true affinities of blood and language, but let us see thoroughly what sort of notions and traditions our forefathers had, and what sort of song inspired them. Let the poetic fragments which breathe forth their fierce bravery in battle and their trust in fierce gods who helped them, be treasured with affectionate reverence. These seafaring, invading, self-asserting men were the English of old time, and were our fathers who did rough work by which we are profiting. They had virtues which incorporated themselves in wholesome usages to which we trace our own political blessings. Let us know and acknowledge our common relationship to them, and be

thankful that over and above the affections and duties which spring from our manhood, we have the closer and more constantly guiding duties which belong to us as Englishmen."

To this view of our nationality most persons who have feeling and understanding enough to be conscious of the connection between the patriotic affection and every other affection which lifts us above emigrating rats and free-loving baboons, will be disposed to say Amen. True, we are not indebted to those ancestors for our religion: we are rather proud of having got that illumination from elsewhere. The men who planted our nation were not Christians, though they began their work centuries after Christ; and they had a decided objection to Christianity when it was first proposed to them: they were not monotheists, and their religion was the reverse of spiritual. But since we have been fortunate enough to keep the island-home they won for us, and have been on the whole a prosperous people, rather continuing the plan of invading and spoiling other lands than being forced to beg for shelter in them, nobody has reproached us because our fathers thirteen hundred years

ago worshipped Odin, massacred Britons, and were with difficulty persuaded to accept Christianity, knowing nothing of Hebrew history and the reasons why Christ should be received as the Saviour of mankind. The Red Indians, not liking us when we settled among them, might have been willing to fling such facts in our faces, but they were too ignorant, and besides, their opinions did not signify, because we were able, if we liked, to exterminate them. The Hindoos also have doubtless had their rancours against us and still entertain enough ill-will to make unfavourable remarks on our character, especially as to our historic rapacity and arrogant notions of our own superiority; they perhaps do not admire the usual English profile, and they are not converted to our way of feeding: but though we are a small number of an alien race profiting by the territory and produce of these prejudiced people, they are unable to turn us out; at least, when they tried we showed them their mistake. We do not call ourselves a dispersed and a punished people: we are a colonising people, and it is we who have punished others.

Still the historian guides us rightly in urg-

ing us to dwell on the virtues of our ancestors with emulation, and to cherish our sense of a common descent as a bond of obligation. The eminence, the nobleness of a people depends on its capability of being stirred by memories, and of striving for what we call spiritual ends—ends which consist not in immediate material possession, but in the satisfaction of a great feeling that animates the collective body as with one soul. A people having the seed of worthiness in it must feel an answering thrill when it is adjured by the deaths of its heroes who died to preserve its national existence; when it is reminded of its small beginnings and gradual growth through past labours and struggles, such as are still demanded of it in order that the freedom and wellbeing thus inherited may be transmitted unimpaired to children and children's children; when an appeal against the permission of injustice is made to great precedents in its history and to the better genius breathing in its institutions. It is this living force of sentiment in common which makes a national consciousness. Nations so moved will resist con-

quest with the very breasts of their women, will pay their millions and their blood to abolish slavery, will share privation in famine and all calamity, will produce poets to sing "some great story of a man," and thinkers whose theories will bear the test of action. An individual man, to be harmoniously great, must belong to a nation of this order, if not in actual existence yet existing in the past, in memory, as a departed, invisible, beloved ideal, once a reality, and perhaps to be restored. A common humanity is not yet enough to feed the rich blood of various activity which makes a complete man. The time is not come for cosmopolitanism to be highly virtuous, any more than for communism to suffice for social energy. I am not bound to feel for a Chinaman as I feel for my fellow-countryman: I am bound not to demoralise him with opium, not to compel him to my will by destroying or plundering the fruits of his labour on the alleged ground that he is not cosmopolitan enough, and not to insult him for his want of my tailoring and religion when he appears as a peaceable visitor on the London pavement. It is admirable

in a Briton with a good purpose to learn Chinese, but it would not be a proof of fine intellect in him to taste Chinese poetry in the original more than he tastes the poetry of his own tongue. Affection, intelligence, duty, radiate from a centre, and nature has decided that for us English folk that centre can be neither China nor Peru. Most of us feel this unreflectingly; for the affectation of undervaluing everything native, and being too fine for one's own country, belongs only to a few minds of no dangerous leverage. What is wanting is, that we should recognise a corresponding attachment to nationality as legitimate in every other people, and understand that its absence is a privation of the greatest good.

For, to repeat, not only the nobleness of a nation depends on the presence of this national consciousness, but also the nobleness of each individual citizen. Our dignity and rectitude are proportioned to our sense of relationship with something great, admirable, pregnant with high possibilities, worthy of sacrifice, a continual inspiration to self-repression and discipline by the presentation

of aims larger and more attractive to our generous part than the securing of personal ease or prosperity. And a people possessing this good should surely feel not only a ready sympathy with the effort of those who, having lost the good, strive to regain it, but a profound pity for any degradation resulting from its loss; nay, something more than pity when happier nationalities have made victims of the unfortunate whose memories nevertheless are the very fountain to which the persecutors trace their most vaunted blessings.

These notions are familiar: few will deny them in the abstract, and many are found loudly asserting them in relation to this or the other particular case. But here as elsewhere, in the ardent application of ideas, there is a notable lack of simple comparison or sensibility to resemblance. The European world has long been used to consider the Jews as altogether exceptional, and it has followed naturally enough that they have been excepted from the rules of justice and mercy, which are based on human likeness. But to consider a people whose ideas have determined the religion of half the world, and

that the more cultivated half, and who made the most eminent struggle against the power of Rome, as a purely exceptional race, is a demoralising offence against rational knowledge, a stultifying inconsistency in historical interpretation. Every nation of forcible character—*i.e.*, of strongly marked characteristics, is so far exceptional. The distinctive note of each bird-species is in this sense exceptional, but the necessary ground of such distinction is a deeper likeness. The superlative peculiarity in the Jews admitted, our affinity with them is only the more apparent when the elements of their peculiarity are discerned.

From whatever point of view the writings of the Old Testament may be regarded, the picture they present of a national development is of high interest and speciality, nor can their historic momentousness be much affected by any varieties of theory as to the relation they bear to the New Testament or to the rise and constitution of Christianity. Whether we accept the canonical Hebrew books as a revelation or simply as part of an ancient literature, makes no difference to the fact that we find there the strongly characterised por-

traiture of a people educated from an earlier or later period to a sense of separateness unique in its intensity, a people taught by many concurrent influences to identify faithfulness to its national traditions with the highest social and religious blessings. Our too scanty sources of Jewish history, from the return under Ezra to the beginning of the desperate resistance against Rome, show us the heroic and triumphant struggle of the Maccabees, which rescued the religion and independence of the nation from the corrupting sway of the Syrian Greeks, adding to the glorious sum of its memorials, and stimulating continuous efforts of a more peaceful sort to maintain and develop that national life which the heroes had fought and died for, by internal measures of legal administration and public teaching. Thenceforth the virtuous elements of the Jewish life were engaged, as they had been with varying aspects during the long and changeful prophetic period and the restoration under Ezra, on the side of preserving the specific national character against a demoralising fusion with that of foreigners whose religion and ritual were idolatrous and often

obscene. There was always a Foreign party reviling the National party as narrow, and sometimes manifesting their own breadth in extensive views of advancement or profit to themselves by flattery of a foreign power. Such internal conflict naturally tightened the bands of conservatism, which needed to be strong if it were to rescue the sacred ark, the vital spirit of a small nation—"the smallest of the nations"—whose territory lay on the highway between three continents; and when the dread and hatred of foreign sway had condensed itself into dread and hatred of the Romans, many Conservatives became Zealots, whose chief mark was that they advocated resistance to the death against the submergence of their nationality. Much might be said on this point towards distinguishing the desperate struggle against a conquest which is regarded as degradation and corruption, from rash, hopeless insurrection against an established native government; and for my part (if that were of any consequence) I share the spirit of the Zealots. I take the spectacle of the Jewish people defying the Roman edict, and preferring death by starvation or the sword to the introduction

of Caligula's deified statue into the temple, as a sublime type of steadfastness. But all that need be noticed here is the continuity of that national education (by outward and inward circumstance) which created in the Jews a feeling of race, a sense of corporate existence, unique in its intensity.

But not, before the dispersion, unique in essential qualities. There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of sea-kings after the manner of our forefathers, secure against invasion and able to invade other lands when we need them, though they may lie on the other side of the ocean. Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted as

possessors of the most truth and the most tonnage to carry our purer religion over the world and convert mankind to our way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends, finding there a strong warrant for the divine right of kings and the denunciation of those who, like Korah, Dathan, and Abiram, took on themselves the office of the priesthood which belonged of right solely to Aaron and his sons, or, in other words, to men ordained by the English bishops. We must rather refer the passionate use of the Hebrew writings to affinities of disposition between our own race and the Jewish. Is it true that the arrogance of a Jew was so immeasurably beyond that of a Calvinist? And the just sympathy and admiration which we give to the ancestors who resisted the oppressive acts of our native kings, and by resisting rescued or won for us the best part of our civil and

religious liberties—is it justly to be withheld from those brave and steadfast men of Jewish race who fought and died, or strove by wise administration to resist, the oppression and corrupting influences of foreign tyrants, and by resisting rescued the nationality which was the very hearth of our own religion? At any rate, seeing that the Jews were more specifically than any other nation educated into a sense of their supreme moral value, the chief matter of surprise is that any other nation is found to rival them in this form of self-confidence.

More exceptional—less like the course of our own history—has been their dispersion and their subsistence as a separate people through ages in which for the most part they were regarded and treated very much as beasts hunted for the sake of their skins, or of a valuable secretion peculiar to their species. The Jews showed a talent for accumulating what was an object of more immediate desire to Christians than animal oils or well-furred skins, and their cupidity and avarice were found at once particularly hateful and particularly useful: hateful when seen as a reason for punishing them

by mulcting or robbery, useful when this retributive process could be successfully carried forward. Kings and emperors naturally were more alive to the usefulness of subjects who could gather and yield money; but edicts issued to protect "the King's Jews" equally with the King's game from being harassed and hunted by the commonalty were only slight mitigations to the deplorable lot of a race held to be under the divine curse, and had little force after the Crusades began. As the slave-holders in the United States counted the curse on Ham a justification of negro slavery, so the curse on the Jews was counted a justification for hindering them from pursuing agriculture and handicrafts; for marking them out as execrable figures by a peculiar dress; for torturing them to make them part with their gains, or for more gratuitously spitting at them and pelting them; for taking it as certain that they killed and ate babies, poisoned the wells, and took pains to spread the plague; for putting it to them whether they would be baptised or burned, and not failing to burn and massacre them when they were obstinate; but also for suspecting them

of disliking the baptism when they had got it, and then burning them in punishment of their insincerity; finally, for hounding them by tens on tens of thousands from the homes where they had found shelter for centuries, and inflicting on them the horrors of a new exile and a new dispersion. All this to avenge the Saviour of mankind, or else to compel these stiff-necked people to acknowledge a Master whose servants showed such beneficent effects of His teaching.

With a people so treated one of two issues was possible: either from being of feebler nature than their persecutors, and caring more for ease than for the sentiments and ideas which constituted their distinctive character, they would everywhere give way to pressure and get rapidly merged in the populations around them; or, being endowed with uncommon tenacity, physical and mental, feeling peculiarly the ties of inheritance both in blood and faith, remembering national glories, trusting in their recovery, abhorring apostasy, able to bear all things and hope all things with the consciousness of being steadfast to spiritual obligations, the kernel of their number would

harden into an inflexibility more and more insured by motive and habit. They would cherish all differences that marked them off from their hated oppressors, all memories that consoled them with a sense of virtual though unrecognised superiority; and the separateness which was made their badge of ignominy would be their inward pride, their source of fortifying defiance. Doubtless such a people would get confirmed in vices. An oppressive government and a persecuting religion, while breeding vices in those who hold power, are well known to breed answering vices in those who are powerless and suffering. What more direct plan than the course presented by European history could have been pursued in order to give the Jews a spirit of bitter isolation, of scorn for the wolfish hypocrisy that made victims of them, of triumph in prospering at the expense of the blunderers who stoned them away from the open paths of industry?—or, on the other hand, to encourage in the less defiant a lying conformity, a pretence of conversion for the sake of the social advantages attached to baptism, an outward renunciation of their hereditary ties

with the lack of real love towards the society and creed which exacted this galling tribute? —or again, in the most unhappy specimens of the race, to rear transcendent examples of odious vice, reckless instruments of rich men with bad propensities, unscrupulous grinders of the alien people who wanted to grind *them?*

No wonder the Jews have their vices: no wonder if it were proved (which it has not hitherto appeared to be) that some of them have a bad pre-eminence in evil, an unrivalled superfluity of naughtiness. It would be more plausible to make a wonder of the virtues which have prospered among them under the shadow of oppression. But instead of dwelling on these, or treating as admitted what any hardy or ignorant person may deny, let us found simply on the loud assertions of the hostile. The Jews, it is said, resisted the expansion of their own religion into Christianity; they were in the habit of spitting on the cross; they have held the name of Christ to be *Anathema.* Who taught them that? The men who made Christianity a curse to them: the men who made the name of Christ a symbol for the spirit of vengeance, and, what

was worse, made the execution of the vengeance a pretext for satisfying their own savageness, greed, and envy: the men who sanctioned with the name of Christ a barbaric and blundering copy of pagan fatalism in taking the words "His blood be upon us and on our children" as a divinely appointed verbal warrant for wreaking cruelty from generation to generation on the people from whose sacred writings Christ drew His teaching. Strange retrogression in the professors of an expanded religion, boasting an illumination beyond the spiritual doctrine of Hebrew prophets! For Hebrew prophets proclaimed a God who demanded mercy rather than sacrifices. The Christians also believed that God delighted not in the blood of rams and of bulls, but they apparently conceived Him as requiring for His satisfaction the sighs and groans, the blood and roasted flesh of men whose forefathers had misunderstood the metaphorical character of prophecies which spoke of spiritual pre-eminence under the figure of a material kingdom. Was this the method by which Christ desired His title to the Messiahship to be commended to the hearts and

understandings of the nation in which He was born? Many of His sayings bear the stamp of that patriotism which places fellow-countrymen in the inner circle of affection and duty. And did the words "Father, forgive them, they know not what they do," refer only to the centurion and his band, a tacit exception being made of every Hebrew there present from the mercy of the Father and the compassion of the Son? — nay, more, of every Hebrew yet to come who remained unconverted after hearing of His claim to the Messiahship, not from His own lips or those of His native apostles, but from the lips of alien men whom cross, creed, and baptism had left cruel, rapacious, and debauched? It is more reverent to Christ to believe that He must have approved the Jewish martyrs who deliberately chose to be burned or massacred rather than be guilty of a blaspheming lie, more than He approved the rabble of crusaders who robbed and murdered them in His name.

But these remonstrances seem to have no direct application to personages who take up the attitude of philosophic thinkers and discriminating critics, professedly accepting Chris-

tianity from a rational point of view as a vehicle of the highest religious and moral truth, and condemning the Jews on the ground that they are obstinate adherents of an outworn creed, maintain themselves in moral alienation from the peoples with whom they share citizenship, and are destitute of real interest in the welfare of the community and state with which they are thus identified. These anti-Judaic advocates usually belong to a party which has felt itself glorified in winning for Jews, as well as Dissenters and Catholics, the full privileges of citizenship, laying open to them every path to distinction. At one time the voice of this party urged that differences of creed were made dangerous only by the denial of citizenship—that you must make a man a citizen before he could feel like one. At present, apparently, this confidence has been succeeded by a sense of mistake: there is a regret that no limiting clauses were insisted on, such as would have hindered the Jews from coming too far and in too large proportion along those opened pathways; and the Roumanians are thought to have shown an enviable wisdom in giving them as little

chance as possible. But then, the reflection occurring that some of the most objectionable Jews are baptised Christians, it is obvious that such clauses would have been insufficient, and the doctrine that you can turn a Jew into a good Christian is emphatically retracted. But clearly, these liberal gentlemen, too late enlightened by disagreeable events, must yield the palm of wise foresight to those who argued against them long ago; and it is a striking spectacle to witness minds so panting for advancement in some directions that they are ready to force it on an unwilling society, in this instance despairingly recurring to mediæval types of thinking — insisting that the Jews are made viciously cosmopolitan by holding the world's money-bag, that for them all national interests are resolved into the algebra of loans, that they have suffered an inward degradation stamping them as morally inferior, and—"serve them right," since they rejected Christianity. All which is mirrored in an analogy, namely, that of the Irish, also a servile race, who have rejected Protestantism though it has been repeatedly urged on them by fire and sword and penal laws, and whose

place in the moral scale may be judged by our advertisements, where the clause, "No Irish need apply," parallels the sentence which for many polite persons sums up the question of Judaism—"I never *did* like the Jews."

It is certainly worth considering whether an expatriated, denationalised race, used for ages to live among antipathetic populations, must not inevitably lack some conditions of nobleness. If they drop that separateness which is made their reproach, they may be in danger of lapsing into a cosmopolitan indifference equivalent to cynicism, and of missing that inward identification with the nationality immediately around them which might make some amends for their inherited privation. No dispassionate observer can deny this danger. Why, our own countrymen who take to living abroad without purpose or function to keep up their sense of fellowship in the affairs of their own land are rarely good specimens of moral healthiness; still, the consciousness of having a native country, the birthplace of common memories and habits of mind, existing like a parental hearth quitted but beloved; the dignity of being included in a people which

has a part in the comity of nations and the growing federation of the world; that sense of special belonging which is the root of human virtues, both public and private, — all these spiritual links may preserve migratory Englishmen from the worst consequences of their voluntary dispersion. Unquestionably the Jews, having been more than any other race exposed to the adverse moral influences of alienism, must, both in individuals and in groups, have suffered some corresponding moral degradation; but in fact they have escaped with less of abjectness and less of hard hostility towards the nations whose hand has been against them, than could have happened in the case of a people who had neither their adhesion to a separate religion founded on historic memories, nor their characteristic family affectionateness. Tortured, flogged, spit upon, the *corpus vile* on which rage or wantonness vented themselves with impunity, their name flung at them as an opprobrium by superstition, hatred, and contempt, they have remained proud of their origin. Does any one call this an evil pride? Perhaps he belongs to that order of man who, while he

has a democratic dislike to dukes and earls, wants to make believe that his father was an idle gentleman, when in fact he was an honourable artisan, or who would feel flattered to be taken for other than an Englishman. It is possible to be too arrogant about our blood or our calling, but that arrogance is virtue compared with such mean pretence. The pride which identifies us with a great historic body is a humanising, elevating habit of mind, inspiring sacrifices of individual comfort, gain, or other selfish ambition, for the sake of that ideal whole; and no man swayed by such a sentiment can become completely abject. That a Jew of Smyrna, where a whip is carried by passengers ready to flog off the too officious specimens of his race, can still be proud to say, "I am a Jew," is surely a fact to awaken admiration in a mind capable of understanding what we may call the ideal forces in human history. And again, a varied, impartial observation of the Jews in different countries tends to the impression that they have a predominant kindliness which must have been deeply ingrained in the constitution of their race to have outlasted the ages of persecution and

oppression. The concentration of their joys in domestic life has kept up in them the capacity of tenderness: the pity for the fatherless and the widow, the care for the women and the little ones, blent intimately with their religion, is a well of mercy that cannot long or widely be pent up by exclusiveness. And the kindliness of the Jew overflows the line of division between him and the Gentile. On the whole, one of the most remarkable phenomena in the history of this scattered people, made for ages "a scorn and a hissing" is, that after being subjected to this process, which might have been expected to be in every sense deteriorating and vitiating, they have come out of it (in any estimate which allows for numerical proportion) rivalling the nations of all European countries in healthiness and beauty of *physique*, in practical ability, in scientific and artistic aptitude, and in some forms of ethical value. A significant indication of their natural rank is seen in the fact that at this moment, the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry in England is a Jew.

And here it is that we find the ground for the obvious jealousy which is now stimulating the revived expression of old antipathies. "The Jews," it is felt, "have a dangerous tendency to get the uppermost places not only in commerce but in political life. Their monetary hold on governments is tending to perpetuate in leading Jews a spirit of universal alienism (euphemistically called cosmopolitanism), even where the West has given them a full share in civil and political rights. A people with oriental sunlight in their blood, yet capable of being everywhere acclimatised, they have a force and toughness which enables them to carry off the best prizes; and their wealth is likely to put half the seats in Parliament at their disposal."

There is truth in these views of Jewish social and political relations. But it is rather too late for liberal pleaders to urge them in a merely vituperative sense. Do they propose as a remedy for the impending danger of our healthier national influences getting overridden by Jewish predominance, that we should repeal our emancipatory laws? Not all the Germanic immigrants who have been settling

among us for generations, and are still pouring in to settle, are Jews, but thoroughly Teutonic and more or less Christian craftsmen, mechanicians, or skilled and erudite functionaries; and the Semitic Christians who swarm among us are dangerously like their unconverted brethren in complexion, persistence, and wealth. Then there are the Greeks who, by the help of Phœnician blood or otherwise, are objectionably strong in the city. Some judges think that the Scotch are more numerous and prosperous here in the South than is quite for the good of us Southerners; and the early inconvenience felt under the Stuarts of being quartered upon by a hungry, hard-working people with a distinctive accent and form of religion, and higher cheek-bones than English taste requires, has not yet been quite neutralised. As for the Irish, it is felt in high quarters that we have always been too lenient towards them;—at least, if they had been harried a little more there might not have been so many of them on the English press, of which they divide the power with the Scotch, thus driving many Englishmen to honest and ineloquent labour.

So far shall we be carried if we go in search of devices to hinder people of other blood than our own from getting the advantage of dwelling among us.

Let it be admitted that it is a calamity to the English, as to any other great historic people, to undergo a premature fusion with immigrants of alien blood; that its distinctive national characteristics should be in danger of obliteration by the predominating quality of foreign settlers. I not only admit this, I am ready to unite in groaning over the threatened danger. To one who loves his native language, who would delight to keep our rich and harmonious English undefiled by foreign accent, foreign intonation, and those foreign tinctures of verbal meaning which tend to confuse all writing and discourse, it is an affliction as harassing as the climate, that on our stage, in our studios, at our public and private gatherings, in our offices, warehouses, and workshops, we must expect to hear our beloved English with its words clipped, its vowels stretched and twisted, its phrases of acquiescence and politeness, of cordiality, dissidence or argument, delivered always in the

wrong tones, like ill-rendered melodies, marred beyond recognition; that there should be a general ambition to speak every language except our mother English, which persons "of style" are not ashamed of corrupting with slang, false foreign equivalents, and a pronunciation that crushes out all colour from the vowels and jams them between jostling consonants. An ancient Greek might not like to be resuscitated for the sake of hearing Homer read in our universities, still he would at least find more instructive marvels in other developments to be witnessed at those institutions; but a modern Englishman is invited from his after-dinner repose to hear Shakspere delivered under circumstances which offer no other novelty than some novelty of false intonation, some new distribution of strong emphasis on prepositions, some new misconception of a familiar idiom. Well! it is our inertness that is in fault, our carelessness of excellence, our willing ignorance of the treasures that lie in our national heritage, while we are agape after what is foreign, though it may be only a vile imitation of what is native.

This marring of our speech, however, is a minor evil compared with what must follow from the predominance of wealth-acquiring immigrants, whose appreciation of our political and social life must often be as approximative or fatally erroneous as their delivery of our language. But take the worst issues—what can we do to hinder them? Are we to adopt the exclusiveness for which we have punished the Chinese? Are we to tear the glorious flag of hospitality which has made our freedom the world-wide blessing of the oppressed? It is not agreeable to find foreign accents and stumbling locutions passing from the piquant exception to the general rule of discourse. But to urge on that account that we should spike away the peaceful foreigner, would be a view of international relations not in the long-run favourable to the interests of our fellow-countrymen; for we are at least equal to the races we call obtrusive in the disposition to settle wherever money is to be made and cheaply idle living to be found. In meeting the national evils which are brought upon us by the onward course of the world, there is often no more immediate hope or resource

than that of striving after fuller national excellence, which must consist in the moulding of more excellent individual natives. The tendency of things is towards the quicker or slower fusion of races. It is impossible to arrest this tendency: all we can do is to moderate its course so as to hinder it from degrading the moral status of societies by a too rapid effacement of those national traditions and customs which are the language of the national genius —the deep suckers of healthy sentiment. Such moderating and guidance of inevitable movement is worthy of all effort. And it is in this sense that the modern insistance on the idea of Nationalities has value. That any people at once distinct and coherent enough to form a state should be held in subjection by an alien antipathetic government has been becoming more and more a ground of sympathetic indignation; and in virtue of this, at least one great State has been added to European councils. Nobody now complains of the result in this case, though far-sighted persons see the need to limit analogy by discrimination. We have to consider who are the stifled people and who the stiflers before we can be sure of our ground.

The only point in this connection on which Englishmen are agreed is, that England itself shall not be subject to foreign rule. The fiery resolve to resist invasion, though with an improvised array of pitchforks, is felt to be virtuous, and to be worthy of a historic people. Why? Because there is a national life in our veins. Because there is something specifically English which we feel to be supremely worth striving for, worth dying for, rather than living to renounce it. Because we too have our share —perhaps a principal share—in that spirit of separateness which has not yet done its work in the education of mankind, which has created the varying genius of nations, and, like the Muses, is the offspring of memory.

Here, as everywhere else, the human task seems to be the discerning and adjustment of opposite claims. But the end can hardly be achieved by urging contradictory reproaches, and instead of labouring after discernment as a preliminary to intervention, letting our zeal burst forth according to a capricious selection, first determined accidentally and afterwards justified by personal predilection. Not only John Gilpin and his wife, or Edwin and Ange-

lina, seem to be of opinion that their preference or dislike of Russians, Servians, or Greeks, consequent, perhaps, on hotel adventures, has something to do with the merits of the Eastern Question; even in a higher range of intellect and enthusiasm we find a distribution of sympathy or pity for sufferers of different blood or votaries of differing religions, strangely unaccountable on any other ground than a fortuitous direction of study or trivial circumstances of travel. With some even admirable persons, one is never quite sure of any particular being included under a general term. A provincial physician, it is said, once ordering a lady patient not to eat salad, was asked pleadingly by the affectionate husband whether she might eat lettuce, or cresses, or radishes. The physician had too rashly believed in the comprehensiveness of the word "salad," just as we, if not enlightened by experience, might believe in the all-embracing breadth of "sympathy with the injured and oppressed." What mind can exhaust the grounds of exception which lie in each particular case? There is understood to be a peculiar odour from the negro body, and we know that some persons, too rational-

istic to feel bound by the curse on Ham, used to hint very strongly that this odour determined the question on the side of negro slavery.

And this is the usual level of thinking in polite society concerning the Jews. Apart from theological purposes, it seems to be held surprising that anybody should take an interest in the history of a people whose literature has furnished all our devotional language; and if any reference is made to their past or future destinies some hearer is sure to state as a relevant fact which may assist our judgment, that she, for her part, is not fond of them, having known a Mr Jacobson who was very unpleasant, or that he, for his part, thinks meanly of them as a race, though on inquiry you find that he is so little acquainted with their characteristics that he is astonished to learn how many persons whom he has blindly admired and applauded are Jews to the backbone. Again, men who consider themselves in the very van of modern advancement, knowing history and the latest philosophies of history, indicate their contemptuous surprisé that any one should entertain the destiny of the Jews as a worthy

subject, by referring to Moloch and their own agreement with the theory that the religion of Jehovah was merely a transformed Moloch-worship, while in the same breath they are glorifying "civilisation" as a transformed tribal existence of which some lineaments are traceable in grim marriage customs of the native Australians. Are these erudite persons prepared to insist that the name "Father" should no longer have any sanctity for us, because in their view of likelihood our Aryan ancestors were mere improvers on a state of things in which nobody knew his own father?

For less theoretic men, ambitious to be regarded as practical politicians, the value of the Hebrew race has been measured by their unfavourable opinion of a prime minister who is a Jew by lineage. But it is possible to form a very ugly opinion as to the scrupulousness of Walpole or of Chatham; and in any case I think Englishmen would refuse to accept the character and doings of those eighteenth century statesmen as the standard of value for the English people and the part they have to play in the fortunes of mankind.

If we are to consider the future of the Jews at all, it seems reasonable to take as a preliminary question: Are they destined to complete fusion with the peoples among whom they are dispersed, losing every remnant of a distinctive consciousness as Jews; or, are there in the breadth and intensity with which the feeling of separateness, or what we may call the organised memory of a national consciousness, actually exists in the world-wide Jewish communities—the seven millions scattered from east to west—and again, are there in the political relations of the world, the conditions present or approaching for the restoration of a Jewish state planted on the old ground as a centre of national feeling, a source of dignifying protection, a special channel for special energies which may contribute some added form of national genius, and an added voice in the councils of the world?

They are among us everywhere: it is useless to say we are not fond of them. Perhaps we are not fond of proletaries and their tendency to form Unions, but the world is not therefore to be rid of them. If we wish

to free ourselves from the inconveniences that we have to complain of, whether in proletaries or in Jews, our best course is to encourage all means of improving these neighbours who elbow us in a thickening crowd, and of sending their incommodious energies into beneficent channels. Why are we so eager for the dignity of certain populations of whom perhaps we have never seen a single specimen, and of whose history, legend, or literature we have been contentedly ignorant for ages, while we sneer at the notion of a renovated national dignity for the Jews, whose ways of thinking and whose very verbal forms are on our lips in every prayer which we end with an Amen? Some of us consider this question dismissed when they have said that the wealthiest Jews have no desire to forsake their European palaces, and go to live in Jerusalem. But in a return from exile, in the restoration of a people, the question is not whether certain rich men will choose to remain behind, but whether there will be found worthy men who will choose to lead the return. Plenty of prosperous Jews remained in Babylon when Ezra marshalled his band of

forty thousand and began a new glorious epoch in the history of his race, making the preparation for that epoch in the history of the world which has been held glorious enough to be dated from for evermore. The hinge of possibility is simply the existence of an adequate community of feeling as well as widespread need in the Jewish race, and the hope that among its finer specimens there may arise some men of instruction and ardent public spirit, some new Ezras, some modern Maccabees, who will know how to use all favouring outward conditions, how to triumph by heroic example, over the indifference of their fellows and the scorn of their foes, and will steadfastly set their faces towards making their people once more one among the nations.

Formerly, evangelical orthodoxy was prone to dwell on the fulfilment of prophecy in the "restoration of the Jews." Such interpretation of the prophets is less in vogue now. The dominant mode is to insist on a Christianity that disowns its origin, that is not a substantial growth having a genealogy, but is a vaporous reflex of modern notions. The Christ of Matthew had the heart of a Jew—"Go ye first

to the lost sheep of the house of Israel." The Apostle of the Gentiles had the heart of a Jew: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." Modern apostles, extolling Christianity, are found using a different tone: they prefer the mediæval cry translated into modern phrase. But the mediæval cry too was in substance very ancient—more ancient than the days of Augustus. Pagans in successive ages said, "These people are unlike us, and refuse to be made like us: let us punish them." The Jews were steadfast in their separateness, and through that separateness Christianity was born. A modern book on Liberty has maintained that from the freedom of individual men to persist in idiosyncrasies the world may be enriched. Why should we not apply this argument to the idiosyncrasy of a nation, and pause in our haste to hoot it down? There is still a great function for the steadfast-

ness of the Jew: not that he should shut out the utmost illumination which knowledge can throw on his national history, but that he should cherish the store of inheritance which that history has left him. Every Jew should be conscious that he is one of a multitude possessing common objects of piety in the immortal achievements and immortal sorrows of ancestors who have transmitted to them a physical and mental type strong enough, eminent enough in faculties, pregnant enough with peculiar promise, to constitute a new beneficent individuality among the nations, and, by confuting the traditions of scorn, nobly avenge the wrongs done to their Fathers.

There is a sense in which the worthy child of a nation that has brought forth illustrious prophets, high and unique among the poets of the world, is bound by their visions.

Is bound?

Yes, for the effective bond of human action is feeling, and the worthy child of a people owning the triple name of Hebrew, Israelite, and Jew, feels his kinship with the glories and the sorrows, the degradation and the possible renovation of his national family.

Will any one teach the nullification of this feeling and call his doctrine a philosophy? He will teach a blinding superstition — the superstition that a theory of human wellbeing can be constructed in disregard of the influences which have made us human.

THE END.

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